Herald of Gospel Liberty.

L M Shinkle 1892

"Wherefore receive ye one another, as Christ also received us, to the glory of God."

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The Editor's General Notes

BRAZIL is an immense territory. Its area exceeds that of the United States outside of Alaska, reaching an aggregate of 3,219,000 square miles, while our area, not including Alaska, is 3,026,484 square miles. Brazil lays in one vast, solid body, and resembles a heart in its conformation. Its population is but 14,000,000, but it is capable of supporting under proper cultivation a population of 500,000,000 souls. Its progress just now is great, having first and but recently broken the chains of its slaves, and more recently overthrown the monarchy. A free Republic, with every variety of clime and soil, inexhaustible supplies of stone and minerals, and with every form of vegetation that the world can produce within its borders, the nation must have a future before it at once noble and magnificent. There are but four political divisions on the globe more majestic than Brazil; only Russia, England, the United States, and China ranking it, while in many ways, neither is its natural superior. It would be a happy thing for Brazil if English emigration could set toward its shores. With Anglo-Saxon blood and genius, the glory of the future of Brazil would be assured.

THE young Emperor of Germany claims the attention of the world as no other ruler does, and there is good reason to believe that he is a man of singular ability, and one no less of real moral worth. No emperor of modern times has traveled among the nations as much as he, and there is little doubt that his missions have been in the interest of peace and good will. He has parted company with his grandfather's great leader, Bismarck, and even roused the enmity of the man against himself, and yet he sits in his throne with dignity, grace, and independence, no less than did his honored ancestor. If his life is spared him until old age, we predict that the last William will be no less great than the first Emperor of Germany. Morally he is deserving of the love of his people and the admiration of the world. He seeks to inaugurate reforms in temperance and social purity. He would restrain the drinker and the drunkard-maker, and he would shield woman against the voluptuary. The reforms he proposes are radical but they are right. He will not get all he asks, but he will get legislative concessions to-day, which will strengthen the hand of honor and the heart of virtue, and make further reform possible in the early to-morrow.

WE have little sympathy for the fight for larger freedom, where the battle is waged with the neck under the yoke, and especially so when the man is at liberty to throw off his yoke. We do not blame Swing, Thomas, and Briggs for wishing larger liberties than the creeds consent to give. Our sympathy is wholly with their aspirations. But we can see no reason why a man should wish to make a race with a ball and chain to his feet, or why a man persists in standing straight, with a yoke upon his shoulders which he declares is heavier than he can bear and carry. No denomination demands of a man to remain under a yoke which he protests against. There is always a liberty to go, even if there is not liberty in remaining. A mere fight for the sake of being thrown overboard does not speak much for the manliness or consistency of the man. Thomas and Swing would have been even greater in the world's eye if they had stepped out and stood alone in the liberty they sought, instead of battling for a right to live under a yoke which they despised. We should call a halt to our sympathy for such self-made martyrs. A man that will use his strength to break his yoke is a grander man than one who stands under fire until the yoke is knocked off his shoulders by his foes.

IT is estimated that each hour 100,000,000 tons of water fall over the Falls of Niagara. This represents 16,000,000 horse power. It would take all the power produced in the world by the consumption of coal to pump the water back over the Falls again. One does not need to go to the Old World to discover the ruins of ancient cities. A very ancient civilization existed in Central America, and in the state of Yucatan, a territory like Illinois for size, there are more than sixty ruined cities, some of which are magnificent in their proportions and splendid in their architecture. In one of these cities, Uxmal, the royal palace, is in a good state of preservation. It is built on the topmost of three artificial terraces of earth. The lowermost of these terraces presents a length of 575 feet; the second is 545 feet long, 250 wide, and 25 high; the third has a length of 360 feet, 130 in width, and 19 in height. The palace of stone rests on this upper terrace and has a front of 332 feet, with a depth of 89 and a height of 25 feet. Ten feet above the foundation is a wide cornice, and above the cornice there is a very wilderness of sculpture. There are three large doorways on the front, which open into numerous apartments, one of which is 60 feet long and 27 feet wide.

THE contest in the November election in Iowa was chiefly over the prohibitory question. One party had for its central issue the proposition to abrogate the prohibitive feature, while the other chief party stood boldly for the amendment it had secured to the people. The abrogationists have carried the state by a plurality of some 6,000 votes, and this doubtless means that prohibition is lost to Iowa, and that either high license or local option, or both, will become the rule of the state. We deeply regret this result, and regard it as a deplorable moral retrogression. The new, or prospective, rule means drunkenness re-established in the towns of Iowa. Prohibition was a success except in the border cities of the state. Drunkenness was disappearing and sobriety was almost everywhere the expression of the people. An extensive journey in the state a few years ago revealed no signs of intemperance in the people, and we traveled with our eyes open. The homes of the people were unpolluted by alcoholic breath, and peace and prosperity abounded on all hands. It is an awful thing for professed Christian men to open again the saloon door to the young men and the reformed drunkards of Iowa. We can not but esteem it as a fearful responsibility. That a few cities should persist in violating the law of the state, is far from a good reason why the people should repeal the best law Iowa has ever seen. We trust that God by some means will interpose against the abrogation of prohibition in the Christian state of Iowa.

OSTRACISM socially and morally is the law that should be enforced against the malicious dealers in rum. The men who seek to break up the home, demoralize manhood, and thrust new and bitterer dregs into the cup of woe, should be relegated to the rear as the worthless scoundrels that they are. The late session of the Grand Lodge of the Knights of Pythias, for the state of Ohio, recently in session in Cincinnati, refused to rescind or modify their resolution of a year ago forbidding membership and fellowship to the dealers in intoxicating beverages. Present were 498 representatives, and on the roll call to rescind, 65 of the first 69 called voted *nay*, and the further call was suspended. Nobly done, brave Pythians! You have marshaled your ranks between the home you propose to honor and protect and those saloons which propose to dishonor, disrupt, and destroy the home. We commend your honorable example to the Roman Church, whose arm of protecting care is thrown about nine-tenths of the saloon-keepers of this Nation. If Romanism would refuse to fellowship drunkard-makers as the Pythians have done, its moral standing might be as high and its influence for good as great. But while her fellowship is extended to the drunkard-maker, the home-destroyer, and the heart-breaker of the saloon, she must bear the obloquy of being the *foster-mother* of that infernal traffic that deals at once in the bodies and souls of men.

THE late session of the Prison Congress held in Cincinnati, was probably not productive of that measure of good that it should have been. The object of the congress is many fold, but chiefly among its purposes are the amelioration of the prisoners' condition and the prevention of criminality. Evidently, by two doorways, three-fourths of all the criminals of our land reach the prison—that of the saloon and that of the house of prostitution. In fact the two are so closely related as almost never, in our cities, to be separated. They are twin evils, brooded by Satan and born of hell. Where these two pits of iniquity flourish, criminals will be found in abundance, and regard for the law will have small hold on the people. Now, what shall we say of the Cincinnati Prison Congress when they had no denunciation for the saloon, but, on the contrary, while the sessions were being held, the *Union Signal* declares that wine was used by some of the professed reformers. Worse even than that, a report was adopted which "practically admits the necessity of houses of prostitution." A reform of the members of the Prison Congress is a first want, if their work is reported correctly. Men that dare not strike the ax into the roots of evil, can hope to do little good, and surely nothing can be hoped from an association that goes reforming with a wine flask in the pocket. Wine at the rooms of reformers! The Prison Congress is evidently off the track!

MY LAST REFUGE.

Just as I am, a burdened soul,
Poor, wretched, weary, hungry, cold,
With locks all whitened by the storm
Which beats unceasing night and morn
Upon my weary soul unblest;
Oh, may I come to thee for rest!

This world is full of toil and grief;
I've sought in vain to find relief
From grief and sorrow, sin and pain—
Found thy allurements empty, vain;
Just as I am, Thou Holy—blest,
Oh, may I come to thee for rest!

I've sought for bliss in glittering toys
Of earth and all its promised joys,
But found all bitter, empty, vain,
Left only blasted hopes and pain;
Oh, can Thy hands, which bled for me,
Take such a weary soul to Thee?

The friends whose smile was life and bliss,
Their love too pure for worlds like this,
Whose presence here made paradise
And crowned with joy the fireside,
They, with our hearts, lie in the tomb,
Their places vacant, only gloom.

My spirit can not find the bliss
It craves in such a world as this;
I turn my weary, longing eyes
For help from Jesus from the skies;
Just as I am, by sin oppressed,
I turn to Jesus' arms for rest.

Just as I am, with streaming eyes,
A soul all stained with deepest dyes,
No price to bring, no good to plead
For mercy, which I stand in need—
Can only at thy footstool fall
Just as I am—my Lord, my All.

Thy hands, thy side by sins were torn,
Thy head with cruel thorns was torn;
The cup, the agony, the blood,
All borne to bring poor souls to God;
"Just as I am, without one plea,
But that thy blood was spilled for me."

Thy blood, the tears, the sweat, the groans,
Plead for poor souls before the throne;
"Forgive them, oh, forgive, they cry,
Nor let the ransomed sinner die."
Just as I am to thee I call,
Oh, let me find in thee my all!

I. S. PARSONS.

Appleton, Ohio.

THE DIVINE INTERPRETATION OF THE CHASTISEMENT.

BY REV. J. MAPLE, D. D.

"Thus saith the Lord, Ye have forsaken me, and therefore I have also left you in the hand of Shishak." II. Chron. 12: 5.

God was in this, and when the army of Shishak was before Jerusalem he sent his prophet Shemaiah to say to them, "Ye have forsaken me, and therefore have I also left you in the hand of Shishak." This was a plain statement and in perfect harmony with the conditions of the covenant God had made with his people. They held the land of Canaan as his people, and the condition on which they held it was obedience. "If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword." This was the condition on which they held the land from God, and this punishment of the people was according to the terms of the contract. The prophet traced the invasion to its true cause—the wickedness of the king and the people. God had driven the nations which held the land out because of their great wickedness, and given it to his people for a home; but now they were guilty of the same sins, and were punished.

When the representatives of the people heard the prophet's words they could not deny their truthfulness, and in terrified repentance they cried out, "The Lord is righteous." The truths of God's Word commend themselves to the heart and conscience of men, and they feel that they are true. There is a voice in the soul that responds to the Word of God, and it is this that gives the Gospel such a tremendous power over the soul. It lays bare the human heart. (Heb. 4: 12) It is like a glass in which men see their real character reflected. (James 1: 22-24) Because of this people sometimes complain of the minister for being personal in his preaching when it is only the heart-searching power of truth applied to the heart by the Holy Spirit. Whately says, "I remember one of my parishioners at Halesworth telling me that he thought 'a person should not go to church to be made uncomfortable.' I replied that I thought so too; but whether it should be the sermon or the man's life that should be altered so as to avoid the discomfort, must depend upon whether the doctrine was right or wrong."

The preaching of the prophet sent to Rehoboam was plain, direct, timely, and God blessed it. The king and the princes felt its truth and power, and judged themselves, and said, "The Lord is righteous;" that is, we are guilty; we justly deserved this. God always blesses the faithful preaching of his truth to the conviction and conversion of sinners.

God always meets the penitent. He loves man and is anxious to save him, and when he turns in humble penitence he meets him in mercy. This is beautifully illustrated by the Savior in the parable of the prodigal son. When his father saw him, "while he was yet a great way off, he had compassion on him, and ran, and fell on his neck, and kissed him." This is the only time that God is represented as running in the Bible, and it was to meet the returning prodigal. "Then he sent Shemaiah again to Rehoboam, saying, They have humbled themselves; therefore I will not destroy them, but I will grant them some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak." The same thing was done in the case of Ahab when he humbled himself. (I. Kings 21: 17-29.) When the Ninevites repented the blow was stayed. (Jonah 2: 5-10.) The depth or value of Rehoboam's repentance is not stated, but there was an owning of the Lord, and "some deliverance" was granted. The king of Egypt was permitted to spoil the temple and the palace, and to carry away treasure, to the value of two millions and a quarter of dollars. He was suffered also to take the people under tribute, that they might learn how much harder a master Shishak was than Jehovah. When they were obedient they found the service of God to be perfect freedom; but when they forsook him they found the fruit to be bondage. A sinful life is both expensive and painful. It cost the prodigal all his money, and also his peace of mind. It is much more profitable, even in this life, to live religious than sinful. "Godliness is profitable unto all things, having promise of the life that now is, and also of that which is to come." I. Tim. 4: 8.

Rehoboam's repentance was only partial, but it brought partial deliverance. Jerusalem was spared, but left tributary. God meets men wherever they will meet him, and rewards obedience to his law as far as it is rendered. If a man is honest, God will bless him in this; if he is industrious, he will reward his industry; if he is temperate, he will bless him in this. But we can not reap spiritual blessings unless we sow spiritual seed.

There is where many make a mistake, and get into doubts and trouble; for they see men who disregard God's moral law prospering in temporal things, and those who obey it sometimes suffering all the miseries of poverty. Then they also see men who sin against many of his laws daily enjoying good health, while many who faithfully obey him in his moral government are in poor health and suffering greatly from it. They can not understand this, and ask, How can these things be so if there is a just God? The philosophy of it is this: God's physical and moral laws are two different things, and act, to a great extent, independently of each other. If a man observes the laws of commerce and is industrious in his business he will prosper in temporal things, and if a man observes the laws of health he will enjoy good health, unless he has inherited a diseased constitution. God will bless men just as far as they obey his laws, but while a man is prospering in one thing he may be suffering in another. A man may be industrious and prosper in business, but if he disobeys God's moral laws he will reap the consequences. It will bring guilt, condemnation, remorse, and fear to his soul. A man may obey God's moral laws and enjoy peace, happiness, and hope; but at the same time if he violates the laws of health he will suffer the consequences in ill-health and the misery it brings.

REMARKS.

1. *It is an evil and bitter thing to forsake the Lord.* No good ever comes of it. Here it was attended with national disaster, and in every case it is fraught with bitterness. The punishment in this life may not take the form of temporal disaster, but it will come in some form. (Gal. 6: 7, 8.). The ways of transgressors God makes hard. (Prov. 11: 6.) Sin may promise well, but it always brings misery in the end. (Isaiah 3: 11.) There is a beautiful and instructive story in which a huntsman, for his own purpose, seeks the devil, and together they cast seven bullets; six of these are to strike wherever the caster wills, but the seventh is to be Satan's and is to recoil and strike the caster, who does not know which this bullet is; and when he is putting a bullet into his rifle he can not tell whether it is the fatal bullet or not. At length it is used, the recoil comes, and he is struck down by his own shot. Thus it is with sin. It recoils and brings ruin upon the sinner. "Woe unto the wicked! It shall be ill with him; for the reward of his hands shall be given him." (Isa. 3: 11)

2. *No master is so kind and tender as the Lord.* His "yoke is easy" and his "burden is light." If we contrast Christ's treatment of his disciples with the haughty and cruel arrogance with which the rulers of the earth have shown to their subjects, how great the difference. "A bruised reed shall he not break, and the smoking flax shall he not quench." He is a tender, loving Shepherd, and the prophet says, "He shall feed his flock like a shepherd; he shall gather the lambs in his arms and carry them in his bosom." He loved his sheep better than his life, and died for them. Dr. Thompson, who has been a missionary in Palestine many years, says "that robbers frequently come, and the faithful shepherd has often to put his life in his hand to defend his flock. A poor, faithful fellow, between Tiberius and Tabor, instead of fleeing, actually fought three Bedouin robbers until he was hacked to pieces with their khaujars, and died among the sheep he was defending." Such is the tenderness and love of our great Shepherd. He "hath loved us, and given himself for us an offering and sacrifice to God for a sweet-smelling savor."

It is on this point that many make a mistake. They think and feel that the service of Christ is a hard and difficult one, but it is the happiest of all services. His "ways are ways of pleasantness, and all his paths are peace." It is the sweetest of all services for the following reasons: First, it leads us away from all sinfulness and misery; second, it leads us into the practice of all that is pure and good; third, it brings peace of mind, peace with God and men; fourth, it secures the approval of God; fifth, it enables us to look forward into eternity with peace, faith, and hope.

A gentleman asked a deaf man what he thought of the justness of the punishment of the man who hid his talent. He answered, "I don't know anything about the justice of his reward, but I do know he is a liar. The Lord isn't a hard Master." It is those that hide their talents that think him a hard Master, but all who use their talents know that he is a good Master.

3. *The tenderness of God.* The first indications of penitence are seen by him, and he hastens to strengthen them. How often he turned judgment from Pharaoh, from Saul, from Ahab, on the manifestation of their penitence; and he did the same with Rehoboam. If he was so gentle with those men whose penitence was so evanescent, how kind will he be to those whose penitence is permanent. "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." When we think of God we are apt to reflect on his greatness and power, and we see and feel that he is so far above us that we tremble with awe; but he is as tender and loving as he is powerful. His arm is clothed with omnipotence, but he is as gentle and tender in action as he is energetic. He is the God of the dew-drops, as well as of the fierce thunderstorm; the God of the tender flower, as much as of the mountain oak. He can speak a world into existence, or crush one at his pleasure, and yet binds up the wounded heart. How tender!

4. *When a man loves display he will take brass if he can not afford gold.* It is a little amusing to see how Rehoboam tried to keep up appearances with brazen shields after the gold ones made by Solomon had been carried away by the king of Egypt; but we can see the same thing any day in society now. There seems to be an innate love of display in the unregenerate heart, and if men and women can not command the gold, they will have tinsel. It

is pitiful to see how people will struggle to make a display in outer ornaments, even at the sacrifice of personal and family comfort, and much misery is caused by this. Shoddy is always despicable, but never so much so as when men attempt to pass it off for something better. The true state of mind is that in which a man finds his happiness in the love and service of God, and not in outer things. Then if he has not gold he will not long for brass, and if he has gold and it is taken from him, he is in possession of that which will lift him above worldly things and open to him a fountain of happiness that none of the changes of earth can touch.

5. *The guilt of Rehoboam, and the people was aggravated by the advantages that they had.* They had the house of David and of Aaron—both the temple and the capitol. They had all the advantages that God had given to his people, and having received so much they should have loved much. This great blessing aggravated their sins, and brought heavier condemnation upon them. Christ taught this doctrine. (Matt. 11: 20-24) What a condemnation must rest upon those who reject Christ now! They are exalted to heaven in point of privilege, and this increases their responsibility.

6. *Prosperity may and sometimes does become a snare.* This was the case with Rehoboam. At first he was prospered, and established in his kingdom; but in his prosperity he forgot God, and "forsook the law of the Lord." His life illustrates what his father said, "The prosperity of fools shall destroy them." Prov. 1: 32. Many who are living in straitened circumstances, and in spite of all their efforts can not get out of this state, murmur at God's providence, and wonder why he deals thus with them; but it is all of his love for them, and it may be necessary to their salvation. We should faithfully use the means that he places in our hands, and then leave all to his love and wisdom. It was a wise prayer of Agur when he prayed, "Give me neither poverty nor riches; feed me with the food that is convenient for me, lest I be full and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of God in vain." Prov. 30: 8, 9.

7. *The judgments of God, when looked at right, lead to penitence.* This is the end that he has in view in all his judgments. They are designed to lead men out of sin into the path of holiness. He does not afflict men because he delights in punishing them. He loves them, and longs to save them. (Heb. 12: 5-11) If God's judgments are not received in the proper spirit they will tend to harden the heart, just as the corrections of a parent will embitter the spirit of a stubborn, rebellious child; but one thing is true, "men must bend or break" before God. They can not measure arms successfully with him.

THE CHRISTIAN BIBLICAL INSTITUTE—ITS PAST AND PRESENT.

BY E. C. FRY.

[Read before the Rhode Island and Massachusetts Christian Conference, Fall River, Wednesday, September 9, 1891.]

The date on the seal of the Institute is the year 1868, and I am under the impression that it was in the autumn of that year that Dr. Craig inaugurated the work of the Biblical School in one of the recitation rooms of Starkey Seminary, at Eddytown, New York. For two years the school remained at that place, after which it was removed to its present location at Stanfordville, New York.

The late Hon. David Clark, of Hartford, Conn., presented the school with the Institute building and the Students' Home, the two costing together about $40,000 Other buildings are the President's Mansion and two tenement cottages, designed for the accommodation of married students. The location is healthy and easy of access by either of three different railroads which pass through the place. The library contains about 1,500 volumes, including many valuable reference works.

The year following the death of Dr. Craig, the late Dr. I. C. Goff was in charge of the school, and a year later Rev. J. B Weston, D. D., accepted a call to the presidency, which he has occupied for the last ten years. During the past eleven years another resident professorship has been held by Rev. A. H. Morrill, A. M., the new principal of Starkey. Non-resident lectureships have been held by the late Rev. Dr. R. J. Wright, and by Rev. Drs. Martyn Summerbell and Warren Hathaway.

It may interest you to hear something about life at Christian Biblical Institute as the young men who go there find it:

First, as to the course of study. It was the purpose of its founders that this school should be what its name indicates, distinctively *biblical*, and accordingly the Bible itself is its principal text-book. The Old Testament and the New Testament are each carefully studied for a full year, the work being mapped out along the lines of Smith's Old Testament History and New Testament History, but all the way along the student is made to depend upon the Book itself as his chief source of information. The basis whereon can be built up a scholarly familiarity with our common English versions of the Word of God is thus secured. This course of study is supplemented by courses of lectures on the Old Testament canon, the New Testament canon, the history of manuscripts, versions, etc., and exegetical lectures on various of the most interesting or most difficult portions of Scripture. Church history is also studied for a full year, the present text-book in that department being "The History of the Christian Church," by Prof. Fisher, of Yale.

In the Greek department the student begins by taking up the study of John's Gospel on the inductive plan, "Harper and Weidner's Introduction" being the text-book in use. In the succeeding years of his sojourn there the student is required to familiarize himself with the Greek text of the various books of the New Testament sufficiently to be able to make an independent translation at sight, while an effort is also made to develop an exegetical ability which will free him from a too slavish dependence upon commentators.

In the department of Hebrew Prof. Harper's Inductive Method and Manual are used—text-books which the American Institution of Hebrew has made familiar to hundreds of clergymen whose names were never enrolled in the lists of any divinity school. The first three chapters of Genesis are required to be mastered; some students have advanced over the full first course of the American Institution. Of course, this is but a mere smattering, and if the student does not continue the study after graduation, he will soon find that he must read even these chapters of his Hebrew Bible (to use Beecher's phrase concerning the class at Yale) "with a slowness which is not wholly born of reverence."

Few of the students, none of the present ones, are college graduates, and accordingly studies which are ordinarily pursued in college are in the curriculum of our little school of the minor prophets. One year logic is studied, using the text-books prepared by Prof. Fowler, of Oxford, England. The following year psychology is taken up. Various standard text-books have been in use. The third year of this course the study of ethics is taken up.

In the department of theology the entire course is handled by means of lectures. The various current discussions of natural theology are ably presented, and then, swinging clear from the great department of dogmatics which in most schools follow these discussions, the lecturer enters the field of the comparatively newly organized science of biblical theology.

The school advertises English studies subordinate and co-ordinate with the course, and since this has been placed in the hands of a separate professor, much is expected in this department. Its duties are varied. Students who are not familiar with ancient history take up this study preparatory to Old Testament history. Prof. Meiklejohn's treatise, "The English Language," in use at Meadville Theological Seminary, is also in use at the Biblical Institute. Haven's Rhetoric is another text-book in this department. "Hoppin's Homiletics," a Yale text-book, has been used to initiate the student into the mysteries of sermon-building, an art which, in common with many others, seems to be much easier than it really is.

The non-resident professors deliver courses of lectures on various topics, and Dr. Summerbell has helped many students quite practically by classroom criticisms of off-hand outlines of sermons.

The present faculty is as follows: President, J B. Weston, D D.; Greek professor, S Q Heifinstein, A. M.; English professor, Mrs. A. E. Weston, A. M. Lecturers: Martyn Summerbell, D. D., Ph. D., of Lewiston, Maine; Warren Hathaway, D D., of Washingtonville, New York.

There are two essentials to success in the ministry which the Biblical School does not furnish: brains and the disposition to be conformed to the image of Christ. But any one having these prerequisites and feeling the Divine constraint upon him to devote his life to work distinctively Christian, is welcome.

And now a word as to the every-day life of the student. It has been no uncommon thing for men approaching middle life to enter the ministry, and to meet the wants of this class, tenements are provided for married students. The Student's Home, besides the commissary's tenement, kitchen, dining-room, etc., has sixteen rooms, twelve by fifteen feet each, for the most part suitably furnished. The rooms are occupied by the students rent-free. Table board is furnished at a very low rate on the club plan. As the average number of students is only from fifteen to twenty, these accommodations are quite sufficient in extent. One of the rooms in the Institute building is in use as a gymnasium, the students having faith in the profitableness of bodily exercise. Long rambles among the surrounding hills are frequently made. Every Friday afternoon at the close of the school week there is a student's prayer-meeting.

A day's life runs about as follows: Rising bell at 7; breakfast at 7:30; chapel service, 8:15 to 8:30. (This is conducted by the students in turns, fixed by alphabetical order.) From 8:30 to 12 the various classes are in their recitation rooms; dinner at 12:15; afternoon lecture, 2 to 3. The remainder of the afternoon and evening is at the student's disposal, to divide between study, exercise, etc., as he thinks proper. The students are not children, but men, and rigidity of discipline is considered unnecessary, and a wide latitude is allowed to individual peculiarities of temperament. The relations of good fellowship formed while schoolmates are carried on into the active work of the ministry. Long faces are at a discount. Under the pressure of school associations imperfections of character rapidly disappear. Tendencies toward sanctimoniousness and self conceit give way to a truer and sweeter spirituality and humility. When a student finds the course of study too difficult to be completed in three years, it is an easy matter to arrange to give a longer period to it; some have been there four and even five years. It is to be regretted that any become discouraged and fail to complete the full course.

And now as to opportunities for religious work: The Christian Church there affords ample opportunities for usefulness to any one who is willing to work along the usual lines. Then, after the student has advanced a little in the course he will have numerous opportunities to preach, not only in our own pulpits, but also in those of various other denominations, to supply for a Sabbath, perhaps for a longer time. Within reasonable limits this is encouraged by the school authorities; they believe in combining theory with practice. The advantages are threefold—the student is assisted to meet his expenses, he learns to value and use rightly his years of preparation, and it gives the school a standing and influence which constantly increases and is not confined to our own denomination The distinctively *biblical* course of study, the spiritual and free air, bracing as the mountain breezes of the vicinity, the fraternal relations with the various surrounding sects, all these are matters for devout thankfulness, and though the dream of her founders has been but partially realized as yet, the Biblical School has been doing a good work, and is worthy of being honored for her work's sake. The help which it has been to our New England churches—to say nothing of other sections of the country—can scarcely be overstated. The Quadrennial Book gives us one hundred and sixty-nine churches in New England. From this list I selected the twenty most important, and an examination showed that fourteen of those twenty pulpits were occupied by Christian Biblical Institute men. This single conference now in session here to-day has thirty-eight ministerial members, of whom twelve are not now engaged in the active work of the ministry. It may seem somewhat of a delicate matter to divide the remaining twenty-six into the two classes of

"older" and "younger" ministers, but let us do so, taking as our criterion the fact of ordination, either prior or subsequent to the year 1868, the date of the founding of the Biblical School. Of the twenty-six, nine are classed as "older" and seventeen as "younger" ministers. Of these seventeen, twelve are Christian Biblical Institute men. It would require the imagination of a Milton or a Dante to picture what would have been the condition of things among our New England churches but for this school.

The investment of property there, $50,000 in real estate, $30,000 in endowments, while far too small to make the school self-supporting, is too large for our people to be willing to see it placed in jeopardy. This and the fact that it now has a long roll of alumni and other former students, together with a definite constituency among our churches, are assurances of permanence which should inspire confidence on the part of the charitably disposed. "Death is the great endower," says the old proverb, and such bequests as the $5,000 left by Mrs. Slade, of Providence, and other recent legacies which might be mentioned, are significant pointers. A school, like a church, is no plaything, or at least if it is, it is a very costly one. I know of no institution among us which would put the legacies of the charitable to better use, and meanwhile we may feel that our smaller donations toward meeting current expenses are doing good service for the Master.

A THANKSGIVING TALK.

BY GEO. E. MERRILL, A. B.

The most read, the best loved, the richest in faith-helping among the Psalms is the twenty-third. King David is at his loftiest height of exaltation as he says that the Lord "shepherds" him. Hence he can not want. The king had been a shepherd, and realized something of the unremitting constancy of one for his sheep. Beautifully David refers to pastures green, waters still; in fullest faith he "fears no evil, even in death's dark valley." Finally he stops figurative specifying and makes the sweeping assertion—

"My cup runneth over."

This Psalm, among other things, is an expression of thankfulness.

The thankful heart must ever be the happy heart; the unthankful heart must ever be the unhappy heart. Was it easy for rich David to be thankful? A canvass of any town will find more thankful hearts dwelling in homes approximating hovels than in homes approaching palaces. Was it easy for healthy David to feel thankful? The sick room oftener praises him than the drawing room.

The sunshine and rain come to the thankless one as well as to the praiseful one, but the latter is the more lovely character. Prof. Stowe's introduction to the "Philosophy of the Plan of Salvation" "supposes" a case. The world can be divided into Benignuses and Contumaxes. The world will admit that no real case could more powerfully speak than the Professor's supposed one.

Thanksgiving was instituted by the Pilgrims. They were in sore distress; savages were lurking about; hunger's pangs were theirs; a fast was proposed; a fast shows forth sorrow, trial, affliction. One old brother arose and enumerated some of their blessings and suggested a thanksgiving service instead of a fast day. Thus came what could not be kept within the borders of the Bay State. Lincoln took it up nationally. And now President and Governor unite in urging the people to celebrate a special thank-day.

In specifying causes of rejoicing it is easy to mention, first, religious liberty. In no country and in no age has religious liberty been more complete than in this age and in this country. What a story does history tell of religious persecution! Taking up the oldest and best Book, we read of a Daniel thrust into the lion's den for daring to pray with his windows open Jerusalemward. The three worthies are cast into the fiery furnace for refusing to bow to the great image. Coming to the Christian era we find the pagan emperors slaughtering Christians in the arena and at the stake. The pagan, however, is not the only Christian torturer. The Inquisition was a *Christian* affair! Luther, Melanchthon, Calvin, Bible men, come upon the stage and a brighter day dawns. Soon, however, their zeal outstrips their knowledge. A man-made creed seems necessary. The poor victim at the stake feels no alleviation in the thought that Protestant hands and not Romish lighted the fagot. Thank God! To-day no godless king can command Daniel not to pray, no pagan emperor can drive into the catacombs, no pope can apply the thumbscrew, no bigoted Protestant can slay.

The American can well thank God for his country—its form of government and its magnificent material riches. The praises of a limited monarchy can be sung, and they are taking theoretically, but practically a republic has been the grand blessing of this land. Political bossism and corruption in high places have menaced us at times. Somehow, though, the people awake when the Republic's welfare is seriously imperiled.

Our material aspects are such that the London *Times* was justified in saying the future greatness of North America is simply bewildering. Gold, silver, copper, coal, iron abound. Our wheat fields can furnish the world's bread. The pessimist has been abroad in the land, and always will be; but let us to-day be optimists, and, while deprecating the saloon's power, and other evils, joyously sing the glories of our heritage.

No war cloud hovers over the land, the fraternal feeling between the sections is increasing, the year's crops are taxing our granaries, life's common blessings are ours—surely enough has been said to show that our cup runneth over. How shall we thank God? The Psalmist wishes his heart's meditations and his mouth's words to be acceptably attuned to His praise. Let human voice and organ's peal sound forth His glories. The colored brother said, "'Pears like I could say more in five minutes dan I could lib in five years." First a thankful heart. The thankful heart is the mainspring of external acts, showing appreciation of God's bestowments. The possessor of such an heart praises God now, and in the great hereafter will help in the swelling symphonies of the never-dying existence.

CHRISTIAN ENDEAVOR TOPIC.

["Afraid to do r'ght." John 19: 8; Luke 23: 23, 24; Mark 15: 15, for the week beginning November 29th.]

Christ and Pilate meet. How great was the contrast! Pilate, the haughty Roman procurator—Jesus, meek and lowly; Pilate seeking worldly power and self-glory—Jesus doing the will of Him that sent him; Pilate to sink into the dark grave of a suicide—Christ soon to reign in triumph over death.

The heroes of olden time were those who were strong in war, who held suffering and death in contempt—the more their brutism, the more their fame. God's heroes were practically unknown, but, thank the Lord, they are becoming more familiar to men to-day.

Let us see how we may recognize God's heroes. Do *not* look for them among the "moral men;" that is, men who are "moral" because it is easiest to get along in that way. The man who keeps the Sabbath because he needs rest or because it is expensive to break civil law, the man who does not steal for fear of being caught, the man who does not swear because it is unpopular, has no vital goodness. Such men are, indeed, afraid to do wrong, but, in opposite circumstances, they would be afraid to do right. Some time the test will come, and their motives will be laid bare. Christ will be brought to their door. The inconstant clamoring world will be crying, "Crucify him! Crucify him!" Will these men say, "This is an innocent man, and I will save his life?" Is it not more likely that they will say, "This is an innocent man, but, aha! my popularity is at stake;" then, with their accustomed cringing, declare his blood on some one else, while at the same time *delivering him to be crucified?*

Do look for God's heroes among the meek and pure in heart. What a multitude rises before us! Heroes of God! Think what that means. They stood for right, though all the ingenuity of men conspired to torture them. Heroes of God! Each one would have stood alone, though all the world opposed—stood alone, save God would have been with him. But, "One with God is a majority," and, "They can kill the body, but they can not kill the soul." Heroes of God will triumph with God. Are *you* such a hero? Think!

F. G. STRICKLAND.

CONCERT OF PRAYER FOR DECEMBER—TOPIC, PREVAILING PRAYER.

SUGGESTIVE PROGRAM.

1. Sing, "Sweet hour of prayer." 2. Announce topic and pray. 3. Sing, "What a friend we have in Jesus."

BIBLE READING.

1. Moses' prayer saved his brother's life, and Israel from being destroyed. (Deut. 9: 18-20.) 2. Through the prayers of the church the prison doors are opened and Peter is delivered. (Acts 12: 5-13.) 3. Note "helping by prayer." (II. Cor. 1: 11.) 4. Study closely. (Phil. 1: 19.) 5. Prayers heard and salvation given. (Acts 10: 30, 31.) 6. James 5: 15-20. 7. Matt. 21: 22. 8. Songs, addresses, and especially prayers for our missionaries and a revival of missionary interest.

AN INCIDENT IN MISSIONARY LIFE.

Dr. Adoniram Judson, during the years of his missionary life, had a great desire to do something for the salvation of the Jews. He said he never was more interested in any object, and had never prayed so sincerely and earnestly for anything but that it came. But until the last fortnight of his life he lamented that all his efforts for the Jews had been a failure. But during those last days, while he was in a state of great languor, there came news that thrilled his heart with grateful joy. There came a letter from Constantinople saying that a little book had been published in Germany, giving an account of Dr. Judson's life and labors that had been the means of the conversion of some Jews. A Jew had had the book translated for a community of Jews, and now a message had arrived at Constantinople asking that a missionary be sent to teach them the way of life through Christ.

What a testimony was that! "The desire of the righteous shall be granted." Queen Mary trembled at the prayers of John Knox. What an awakening of missionary interest, what *enlargement* of mission contributions, what a quaking in the kingdom of darkness would come if our great sisterhood of churches would band together to fathom the meaning of that glorious promise, "All things whatsoever ye shall ask in prayer, believing, ye shall receive."

EMILY K. BISHOP, Mission Organizer.
127 Williams St., Dayton, Ohio.

CHURCH DEDICATION.

The Hill of Zion Church, in Union Township, Adair County, Iowa, having completed their beautiful temple or house of worship at a cost of two thousand dollars, was, on November 8, 1891, formally dedicated to the worship of Almighty God and to his Son Jesus Christ, Elder D. M. Helfinstine preaching the dedicatory sermon; formal dedicatory services by Elder W. C. Smith, of Albion; and prayer by Elder John Reed, of Thayer.

This beautiful temple was built by the Christian people of said township, with the assistance and co-operation of all the good people of that vicinity, and every dollar provided for before the day of dedication, so that there was no collection taken at the dedication in payment of the erection or completion of said house or any part thereof. Great credit is due to Bro. Lynn, of that vicinity, for the efforts put forth by him in raising money and earnest labors performed in building and the completion of said house, which is most beautifully seated and carpeted, pulpit and all. Others of the committee, Bro. Cunningham Redout, and in fact all of the dear people, are deserving of much praise for the earnest and self-sacrificing effort that they have made to secure this beautiful house of worship, of which they should be proud, and give glory to the God of all good in the accomplishment of this work. The meeting was very interesting, indeed, and the attendance was so large that there was not even standing room, about one hundred and fifty or more remaining outside. Praise God, from whom all blessings flow.

W. C. SMITH.

Albion, Iowa.

Quadrennial Department

The December Call for the Convention.

The Convention at Marion, Indiana, held in 1890, representing the Christian brotherhood at large, by unanimous vote adopted the second Sunday in December as one on which the Secretary should request the churches everywhere, and people who are inclined to liberality, to contribute to the American Christian Convention. This takes the place of the Christmas collection. We earnestly request attention to this subject. The time has certainly come when the collections should meet the expenses of the Convention. Those expenses consist of the following:

The salary of the Secretary.

The traveling expenses of the Secretary.

The traveling expenses of the Executive Board.

The postage, printing, stationery, and other office expenses of the Secretary. The expenses of the Secretary's office include the printing of *The American Christian*, which does not yet pay its way, by which the calls are made known to the churches; the constant correspondence upon the affairs that are denominational, many of which are ordered by vote of the Convention; in short, all the works of general utility in which the Secretary is engaged.

The Secretary is hampered in making the appeal to the churches by the fact that a part of the expense is for his own salary. He can not speak as plainly as he would like to, because there might be misinterpretation. It can be safely said, however, that the sums sustaining the work of the Convention, including the salary of the Secretary, all told, have not been nearly as large as the salaries alone of corresponding officers in other denominations. I believe that the work is done economically; but in many regards there is no opportunity for the exercise of economy, because the charges are fixed, such as postage and traveling expenses. On these things there can be no reduction, except to cease the traveling, or to cease the printing, cease the writing. The Convention pays nothing for light or fuel or office rent, although expense for these things has been necessary; for night work is often required, and often two, three, or four persons are at work at once, requiring room for which our people pay nothing. To reduce the amount of work done can only impair efficiency. The increase in the expense of the office, because of the publication of *The American Christian*, is small compared with its effects, especially in view of the great favor with which it is received.

At the Marion Convention a number of the brethren, with great generosity, provided for a deficit which had come in the expenses of the office, and we earnestly request the brethren to make the contribution this year so large that such a deficit can not again occur. The Convention has no other way of securing money but this. There are no societies organized for it; there is no tuition that it receives; there is no endowment fund; we depend upon these collections.

Concerning the manner of conducting the work of the Secretary's office, whether deserving of the approval of the people or not, it might be unbecoming to say, beyond this: that the Convention requested the churches to support the work, and thanked the Secretary for his labor. There is one feature that it may not be improper to call attention to, as to the spirit in which the work is carried on: The people know that although the Secretary has the ear of the public on account of communicating with them on all the subjects of the Convention, education, home missions, and foreign missions, the expenses of the Convention have not been pressed forward upon their attention during any of the periods when the people have been asked to contribute to other objects. The Convention is kept steadily in the background as to its own needs during the education period, the home mission period, or the foreign mission period, no matter how great the expenses. Any modification of this rule of action has been due to the kindness of the brethren, and not to the obtrusiveness of the Secretary, who has advanced the money for the printing, the postage, and the other needs of the office. The Missionary Board at times rendered important assistance in connection with the mission calls, but the subject was not obtruded on the public, except by acknowledgment. And this has been the greatest modification of the rule of the office. And yet it is the purpose of the Convention to serve all. The Secretary requests the brethren to take this fact into consideration if it is considered that the Secretary is too importunate in making the appeal for the Convention at this time. The Secretary respectfully, but strenuously, asks the brethren to attend to this Convention matter, not neglectfully, nor as a secondary matter, but as the subject of chief importance during this period. I hope never again to be compelled to urge this subject so earnestly.

I request, in accordance with the vote of the Convention, that the churches everywhere, on the second Sunday in December, or the nearest available day, take up a collection for the expenses of the American Christian Convention, and remit the sums received to J. J. Summerbell, Secretary, 2120 West Norris Street, Philadelphia, Pa. Please send by bank check, draft, postoffice money order, or registered letter.

Remember the *Aged Minister's Relief Fund.*

J. J. SUMMERBELL, Sec'y A. C. C.

Receipts of the American Christian Convention for the Period November 2–18, 1891.

Date.		Donor, Church, or Sender.	Amount.		Purpose.
1891					
Nov.	2	Pleasant Valley, Mo	$ 3	90	Foreign Missions
	"	North Grove, Ill	2	88	Home Missions.
	"	" " "	2	03	Foreign Missions
	"	Antioch, Ind. (Ind. S. Ct.)	4	10	"
	"	Emerson, N. Y	3	20	"
	3	Antioch, Ohio (O. C. Ct.)	5	58	"
	"	Five Points, Pickaway Co., O.	5	00	"
	"	Mt. Sterling, Ohio	5	81	"
	5	North Webster, Ind	2	73	"
	7	Mt. Union, Pa	2	43	"
	"	Sugar Creek, Ohio	1	45	"
	9	So. Berwick & Wells, Me., S.S.	4	00	S. S. Department.
	"	Eddytown, N. Y	4	54	Foreign Missions
	10	York, Maine	8	75	"
	11	Miss. E D. Allen	5	00	Missions.
	"	Manchester, N. H.. Women's H. & F. Mission Circle	4	00	Foreign Missions
	14	Pleasant Hill, Page Co., Iowa	2	00	"
	"	Pleasant Hill, Montg. Co., Ind.	3	75	"
	"	Rock Stream, N. Y	1	50	"
	"	Whetstone Chapel, Ind	2	00	"
	"	Paw Paw, Ind	1	00	"
	"	" " "	1	00	Sec'y Office, pl. Eel River Conference, for "deficit."
	"	Albion, Maine	2	45	Foreign Missions
	"	Middleton, Mich	3	53	"
	"	Perrinton, Mich	1	65	"
	16	Judge Jarvis S. Church	10	00	A. C. C.
	"	Feesburg, Ohio	1	30	Foreign Missions
	"	Eagle Chapel, Ohio		72	"
	"	" " S. S		87	S. S. Department.
	"	Antioch, Ohio (O. S. Conf.)	1	16	Foreign Missions
	17	Japan churches:			
	"	Azabu, Tokio	$ .09		
	"	Hongo Meeting House, Tokio	.13		
	"	Ojl Meeting House, Tokio	.45		
	"	Ishinomaki	.16		
	"	Iwai	.27		
	"	Wakuya Meeting House	.05	1	15 "
	"	Rev. D. F. Jones and wife		50	"
	"	Evergreen, Pa	2	68	"
	"	Thomas Shank		25	"
	18	S. Wabash Ill. Conference, by Rev. J. M. Plunkett	7	49	Home Missions.

I have this November 19, 1891, sent to Hon. F. A. Palmer, the treasurer of the Convention, the sum of ($107 37) one hundred and seven dollars and thirty-seven cents, to be credited according to the purposes named above.

J. J. SUMMERBELL, Sec'y A. C. C.

2120 West Norris Street, Philadelphia, Pa.

Book Notices.

THE SWEET STORY OF OLD: A Child's Life of Christ, colored illustrations, 64 pages, in board; price, 50 cents; published by E. P. Dutton & Co., New York. The book is beautiful and will delight ready readers among the children. It is a delightful gift for Christmas.

THE PREACHER'S ASSISTANT for November presents an attractive table of contents. Rev. William M. Taylor, D. D., of Broadway Tabernacle, New York, leads off with a very suggestive sermon, entitled, "Herod's Excuses." It also contains an excellent portrait of Dr. Taylor, as a frontispiece, a Harvest Thanksgiving sermon, and several Thanksgiving sketches. "Stephen's Sermon," by C. Clever, D. D., and "The True and only Law of Sacrifice which Christ Obeyed when He Laid Down His Life," by A. Henkle Trumbo, D. D, are interesting articles. The other departments are full of valuable information and suggestions. Published monthly at $1.00 per year; single copy, 10 cents. Frank J. Boyer, publisher, Reading, Pa.

The December *Arena* opens Volume V. of this powerful and progressive review with an array of attractions so strong, brilliant, and attractive that it emphasizes afresh the opinion expressed before that it steadily improves with each issue. Full-page portraits of J. G. Whittier and Edgar Fawcett are the artistic features. Among the leading contributors on serious problems are Camille Flammarion, Hon. David A. Wells, Prof. T. Funck-Brentano, of the Paris Academy of Science, Edgar Fawcett, Rev. C. A. Bartol, and Helen Campbell. Mrs. Campbell also contributes a powerful novelette of twenty-four pages, dealing with hypnotism and insanity, entitled, "In the Meshes of a Terrible Spell." Hamlin Garland appears in a delightful Western Sketch. In order to give the usual space for serious essays, the publishers have enlarged this issue sixteen pages, making one hundred and forty-four pages. The *Arena* has long since forged its way into the front rank of the world's great reviews, and is now recognised as the ablest exponent of liberal, progressive thought in America. The popular features peculiar to it are giving it a constantly increasing circulation. The *Arena*, Boston; price, $5.00.

THE MISSIONARY REVIEW OF THE WORLD for December contains as the leading article in the Department of "Literature of Missions" a full report, covering seventeen pages, of the Foreign Mission day at Northfield, Mass., last summer. Among the other articles of special note are: European Literature in the Mission Fields, by F. F. Ellenwood, D. D.; The Evangelization of Israel, by Prof. George H. Schodde, Ph. D., etc. Two valuable tables in the Department of General Missionary Intelligence, and compiled by Dr. D. L. Leonard, give statistics of Missionary Societies in Great Britain and on the Continent for 1891, and statistics of Woman's Missionary Societies in America and Europe. A valuable index, furnishing a means of ready reference to all the subjects treated in the "Review" during the year, accompanies this number. Published by Funk & Wagnalls Company, 18 and 20 Astor Place, New York. $2 per year; 25 cents for single numbers. In clubs of ten, $1.50.

The December number of the *North American Review* will contain a symposium on the Quorum in European Legislatures, apropos of the probable renewal of the Speakership controversy on the assembling of Congress, December 7th. This contribution will include statements as to European usages, in reference to the point at issue, by M. Louis Ruchonnet, President of the Swiss Confederation; Herr Von Levetzow, President of the German Reichstag; M. Henri Brisson, ex-President of the Chamber of Deputies; M. Jules Meline, ex-Minister of Agriculture; M. Sofus Hogsbro, President of the Danish Folkething; Sig. Chiavassa of the Italian Senate, and others. The same number will also contain The Three Philanthropists, by Colonel R. G. Ingersoll; The Benefits of War, by Admiral Luce; A Great Statistical Investigation, by Carroll D. Wright, and Railway Rates, by General Horace Porter. Further contributions will appear in the same number from Signor Crispi, ex-Prime Minister of Italy; the Dean of St. Paul's Cathedral, London; T. V. Powderly and Prof. James Bryce, author of The American Commonwealth.

LITTELL'S LIVING AGE.—As the *Living Age* approaches its jubilee, it is interesting to recall the prophecy made concerning it by Mr. Justice Story upon reading the prospectus in April, 1844. He then said: "I entirely approve the plan. If it can obtain the public patronage long enough, it will contribute in an eminent degree to give a healthy tone, not only to our literature, but to public opinion. It will enable us to possess, in a moderate compass, a select library of the best productions of the age." That the "Living Age" has fully justified this forecast is proved by the constant praises which, during all the years of its publication, have been bestowed upon it by the press, some of the more recent of which are given below. A weekly magazine, it gives more than three hundred and a quarter thousand double column octavo pages of reading matter yearly, forming four large volumes. It presents in an inexpensive form, considering its great amount of matter, with freshness, owing to its weekly issue, and with a completeness nowhere else attempted, the best essays, reviews, criticisms, tales, sketches of travel and discovery, poetry, scientific, biographical, historical, and political information, from the entire body of foreign political literature. It is therefore invaluable to every American reader, as the only satisfactorily fresh and complete compilation of an indispensable current literature—indispensable because it embraces the production of the ablest living writers in all branches of literature, science, politics, and art.

"It contains nearly all the good literature of the time."—[The Churchman, New York.

"He who subscribes for a few years to it gathers a choice library, even though he may have no other books."—[New York Observer.

"Certain it is that no other magazine can take its place in enabling the busy reader to keep up with current literature."—[Episcopal Recorder, Philadelphia.

Published weekly at $8.00 a year, free of postage. To new subscribers for the year 1892, remitting before January 1st, the numbers of 1891 issued after the receipt of their subscriptions will be sent gratis. Address, Littell & Co., Boston.

BOSTON LETTER.

We wrote our last letter among the clouds—clouds with a lining of glory which yet remains. Experts in the art of vacationizing affirm that there are no months in the year for touring like September and October. The influx of guests to mountain hotels and boarding-houses in the White Mountain region this year, after the heats of summer had spent their force, bear testimony that the people are beginning to realize this truth.

What solemn grandeur! What halcyon golden mellowness was then and there! What voices speaking wondrously still and small in the autumnal air! What wine, tonic, elix in the air! What strength for the body, uplift for the soul, richness for the spirit, gift upon gift! And now it is Boston again; Boston intensely alive, feverishly worldly, fanatically (?) religious, at flood-tide, politically (until the late election); Boston believing, Boston skeptic; rich, poor, good, wicked—oh, so dreadfully wicked—attractive, grand, horror-striking, and pitiful. Still, Boston as it is, considered to be the most intellectual city in America. What shall we say of it to the HERALD to-day? That it is not like the fountain the good Book speaks of? For unlike that, it does send forth waters both sweet and bitter. Let us see.

Some days ago, at the close of an evening service which Dr. Simpson from New York City had been conducting in Park Street Church, young men and women arose and expressed their readiness to go as missionaries to foreign countries. Whether they go or not, others have gone, do go, and will go. Very sweet those waters, but God alone knows the bitterness of others. Is it true, as affirmed, that shadows cast from the church in this nineteenth century are the blackest of any age? The United States, our America, upon which is imposed pre-eminently the discipleship of the world, is among the foremost countries in sending rum to Africa. The *Missionary Herald* has found that the amount exported from this country during last year was almost twice as much as the previous year, and that *four fifths* of the whole was sent from the port of Boston! *Black*, BLACK, BLACK shadow! God's people see it. Twice within three days have we heard the burning cry of protest from the sacred desk. Fire burns upon the altar, and the flame thereof is white. Some one has said: "The blackest shadow is cast from the electric light, whitest of all light." God bless the church and keep her white.

While we were at the Biblical School a man came up to lecture on temperance in one of the churches near—came from New York City well recommended. The people were dismayed and mortified to find the would-be speaker nearly *drunk*. That man was J. G. Wooley, who has just closed a series of Gospel temperance meetings in Tremont Temple. As one of the foremost lawyers, formerly in Minneapolis, he had received an income of thirty thousand dollars per year. Rum was his downfall, down and down. For a year he hoped he was reformed, and had been lecturing on temperance. That night in Poughkeepsie his feet were caught in the snare of the saloon. The next morning after his disgraceful failure, he fled, seeking to hide himself. His faithful wife and a Christian man found him in his retreat of despair. It was then and there he became convinced Christ alone was his help. He received his Savior, who graciously owned him. Last winter he helped Moody in the noon meetings, which he has now led alone. How he strives to bring others where he has come! People weep as they hear. The tears were on my own cheeks as I saw the upturned face of his noble wife, thought what her husband *was*, what he *is*, and of Him who can so save. Great God! what of the day when a multitude redeemed shall cast crowns at thy feet? Shall we see? Shall we have helped others to see—praise?

They say of him he is the most eloquent speaker on temperance since John B. Gough. The day before yesterday he closed his meetings in the temple to make way for the great convention of the World's and National W. C. T. U., in progress there. What is Wooley trying to do? Erect a sanctuary in the center of Lake Pepin, Minnesota. This is what he says: Standing in the police court you have often seen in the herd of blear-eyed, brutish "drunks" a man, or what was a man, different from the rest in the herd, but not of it. You have seen such things in his face as to make you feel sure that if you could whisper to him, "Don't you want to try to be a clean man?" he would seize the hope and cling to you like a frightened child. You could have got the judge to let him go with you, but there was no place to take him. You could not very well take him home to your sons and daughters; you were not able to pay his expenses elsewhere, and no place but the jail would receive him cordially.

WHAT COULD YOU DO?

I have prayed three years for a place that would be an answer to that question. For nearly four years I have tried to be a true evangelist, steadfastly refusing to be a lecturer for hire, and receiving no compensation except as it was freely given. People are kind, but one does not make money when he will not talk of pay. Now, by the grace of God, in the hands of good men and women, in answer to my prayer I am to have a home. It is to be devoted first and last to helping men, who, fallen by drink or hunted by appetite, desire and seem to deserve "another chance." It is already open. It already saves, and henceforth until the Lord comes there will be a light in the window and an open door for any such man who will undertake faithfully to try for a clean life in the name of Jesus Christ.

REST ISLAND

Is not a "resort" nor an "institution," but a sanctuary. There are no lots for sale, nor any private ends to gain, nor any interest to promote, save only his who offers rest to every weary, heavy-laden man with faith enough to come apart with him awhile. Oh, readers of the HERALD, is not this some of the fruit the branch will bear if it abide in the true Vine?

And Trinity Church is Trinity Church, even though Phillips Brooks be consecrated to the bishopric of the Episcopal Church in Massachusetts. As preacher he has won fame that will not perish. What will he do as bishop? We believe he will do God's will; exert an influence which must strengthen and broaden the Episcopal Church, outreach the limits of the bishopric, "and touch the life and work of other churches of Christ." He is bishop, though he rejects a theory concerning the constitution and government of the church, which an element in that church considers an essential part of its doctrine. Dr. Brooks cares little for non-essentials, and emphasizes much the spirit as over against the letter. How much we know there is need of touch on the life and work of other churches! Let the "Christians" see that they, as a body, are faithful in executing the mission which we believe is their divine appointment, to this effect.

The annual convention of the New England Auxiliary of the Christian Alliance has been lately held in Park Street Church. The Alliance was formed some five years ago at Old Orchard after an enthusiastic camp-meeting. There are many large branches in New England. Rev. A. B Simpson, of New York, is president of the National Alliance. Clarke W. Moorehouse, of Newton, is president of the New England, as well as the Boston branch of the Alliance.

One evening during the convention Dr. A. J. Gordon, of the Clarendon Street Baptist Church, spoke upon the "Millennium," dwelling especially upon the signs of the coming of Christ. Is the world growing better or worse? he asked. He himself inclined to neither side. He, too, said that the church of Jesus Christ shines with brilliancy, but that its shadows are deeper than at any other period of history. He likened the nineteenth century in its return to beliefs to the first in things supernatural. History in the last years is amazing in its bearings upon prophecy. It is curious and significant that the present century winds up with the distribution of the Gospel in every land. Already the Jews are returning in great numbers to Palestine, thus fulfilling the story of Exodus over again; from Poland, Russia, Switzerland, England, and America they return to Jerusalem. They are taking up the Hebrew language, and before ten years have gone Hebrew will be the only tongue spoken in Palestine—another sign of the fulfillment of the prophecy of the coming of our Lord. He told us that ten years ago he made attempt to reach some Jews in Boston, there being thirty thousand in the city. They would not be reached then. Now there is a mission opened on Portland Street, at the North End. They come there in great numbers. They are not orderly as the congregations of other churches, but one can hear them of an evening disputing concerning the works of Christ and the outpouring of the Spirit.

The whole Jewish nation is shaken by the uncertainty of their belief. The preaching of the Gospel, the restoration of God's chosen people to Palestine after being driven out by Russia, and the crowding into missions of the Jewish people whenever they are open to them, for discussion of Jesus of Nazareth, are all signs of the coming of Christ.

We drop our pen to attend the great convention, of which more anon. HARRIET FREEMAN.

Maplewood, Mass.

Our Mission Department.

Will not each child in all our Sunday-schools send at least one dime annually for the Children's Mission?

Older persons should pay as the Lord gives ability for Home Missions, all doing something. Large sums are needed. "They that sow bountifully, shall also reap bountifully."

Mrs. C. E. Long, Yellow Springs, Ohio, is treasurer of the Woman's Home Mission Board, to whom all moneys from local Woman's Home Mission Societies should be sent.

Send all personal and miscellaneous contributions direct to the general secretary and treasurer, J. G. Bishop, Dayton, Ohio.

"Go ye into all the world and preach the Gospel to every creature."—[Jesus. If all can not go, all can keep the spirit of the command by helping to send others.

Will you not give SOMETHING each year in support of the Foreign Mission-work of the Christians? Those who are able should give largely, for "the field is the world." Matt. 13: 38.

Local Foreign Mission Societies should remit quarterly to Mrs. Mary J. Batchelor, New Bedford, Mass., treasurer of the Woman's Foreign Mission Board; personal contributions, legacies, bequests, etc., should be sent to the general treasurer, Dayton, Ohio.

A PLEDGE FOR THE SUPPORT OF A NATIVE PREACHER IN JAPAN.

I promise to be one of ten to support a native preacher in Japan for one year, beginning with January, 1892, at a salary of $150.00.

A brother in Maine	$ 15 00
R. W. Crawford	15 00
F. P. Hawk	15 00

And now, "where are the seven?"

Receipts for the two weeks ending November 14th:

Home Missions	$ 16 75
Foreign Missions	$486 33

At the hands of J. J. Summerbell, secretary of the American Christian Convention, for Home Missions, $16 75, and for Foreign Missions, $440.08; of Daniel Lovitt, Augusta, Illinois, for Foreign Missions, $25. This is the second generous contribution from this brother within the year. At the hands of Mrs. Batchelor, treasurer of Woman's Foreign Mission Board, $15; of Isaac Embree, Tilton, Illinois, $1 24; for sale of mission boxes, $2 51.

MISSION BOX HEARD FROM.

Mrs. Emeline Packard, of Oshkosh, Wisconsin, writes:

Dear Bro. Bishop:—Inclosed please find $2 50, the contents of the box you sent me. The other box you sent me I sent to Minnesota for my grandchildren to fill.

May the generous spirit of the grandmother descend upon her children's children to the third and fourth generation.

We had just returned from a few weeks among the people. It was in the quiet of our home, where there was no visible ear to hear but mine, that Mrs. Bishop remarked: "How many persons did you hear pray for our missionaries in Japan or at home while we were gone? I mean pray for *them*. I don't mean simply repeating to God to 'spread his kingdom from the rivers to the ends of the earth.' No more prayer in that than for the parrot to say, 'Polly wants a cracker.'"

The remark set me to thinking. And yet on that trip we did hear a few earnest prayers for our missionaries and the mission-work. While Bro. Watson was yet secretary, I heard him say that daily he carried all our missionaries in the home and foreign field to God in prayer. The success of the work in Bro. Watson's hand was doubtless owing largely to the spirit of prayer in which the work was carried on.

Oh, for more missionary prayers!

The population of Japan, according to latest estimates, is now about 40,000,000, with less than 40,000 (28,977) Christians; that is less than one Christian to every 1,000 inhabitants. If all the Christians in Japan were congregated in the city of Osaka (500,000), there would be in that city sixteen times as many heathen as Christians, and not a single Christian in any other part of the country.

There are in the empire 264,350 heathen temples (Shinto and Buddhist) and 274 Protestant churches, 70,472 heathen priests and 527 missionaries; one missionary to every 75,901, and one Christian to every 146,000 of the population. Much missionary work yet to be done in Japan. More money and consecrated men and women are needed even for this little country.

THANK OFFERINGS, TO WHOM?

"Then Hezekiah answered and said, Now ye have consecrated yourselves unto the Lord, come near and bring sacrifices and thank offerings into the house of the Lord. And the congregation brought sacrifices and thank offerings." II. Chron. 30: 31.

"And when ye will offer a sacrifice of thanksgiving unto the Lord, offer it at your will. . . . Therefore shall ye keep my commandments." Lev. 22: 29.

Thanksgiving Day will soon be here. To whom will we make our thank offerings? In whole or even in part to the Lord, or all to our friends? Or have we a "will" to make any "thanksgiving unto the Lord" that will really be a "sacrifice" at all? or will we spend the day in feasting and our money on *self-gratification?*

While in Russia thousands are now perishing for literal bread, and in the broad earth millions are perishing for the "bread of life," will not Christians, on this Thanksgiving Day, spare, if need be, some of the luxuries and pampered pleasures that are so common, and sacrifice unto the Lord a thank offering, not of words only, but of means—means to send the bread of life to hungry souls—a genuine missionary offering?

J. G. BISHOP, Secretary of Missions.
Dayton, Ohio.

Notes at a Missionary Conference in Tokio.

October 15th was the appointed time for the missionaries in the Tokio district to meet in their quarterly conference. Dr. Green, of the Congregational Church, read a paper in which he took up mission-work in Japan, looking at the present condition, especially as regards the foreign missionary and his influence.

He noticed the fact of much less personal influence being felt by many missionaries now to what they had two or three years ago. On this point, while in some respects we may feel sad, yet in some other respects we have cause for rejoicing. Say, for illustration, the fact that many of our Christian preachers among the native brethren have risen to such power and influence that naturally they are falling into place and even in some things superseding even their teachers; especially is this true in respect to the use of their language. The foreign missionary at best, after years of hard work, rarely, if ever, can talk like a native; this gives the native preacher a decided advantage over us. Another matter was that years ago almost every missionary knew each member personally, or nearly so; now the church has become so large that it is only seldom that he can see them all, which is then generally at the meeting, where he can not speak with any, or scarcely any, personally.

The Doctor then spoke of how to regain the confidence of the Japs. This he thinks can only be thoroughly done by thoroughly imbibing into one's self Japanese sentiment and mind, so that one can enter into fullest sympathy with them, then, as their friends, use every opportunity to do them good. To accomplish this he thinks the missionary must learn the language, and very much of the characters by which their language is written; this he acknowledged was a very hard work, and one which he felt unable to undertake, yet he thought the young missionary should, if possible, not stop short of it. Then he could read their books, papers, etc., and in this way drink into much of their spirit, thought, and read the characteristics of individuals and the nation.

Pastoral work was dwelt on much by some, especially Rev. Mr. Soper, of the M. E. Church. Promptness was dwelt on by the Doctor as very indispensable, referring to a missionary who could and did have a congregation miles from his home on the day of a snow-storm, which occasion was never forgotten by the people.

Japan was said to be by some the hardest mission-field on the globe. True it is that none but men and women filled with the Holy Ghost should attempt to labor here. D. F. JONES.

(*Christian Sun* please copy.)

Our Home Department.

Mrs. Green's Thanksgiving.

BY EMMA F. SEARLES.

"It will be a lonely Thanksgiving for me," said plump little Mrs. Green, as she walked through the village market, glancing right and left at the fat turkeys, the scarlet cranberries, and the tempting array of vegetables. "What with Sam's being in the mountains, Wallace in New York, and Linda away teaching the winter school, it leaves me quite alone for the first time in all my life on Thanksgiving Day. No, I don't believe it will hardly pay to bother with a turkey just for me," and little Mrs. Green's housewifely eye turned again with a glance of genuine regret toward the row of nicely dressed poultry close beside her. She knew full well how to roast a turkey to perfection, and as for cranberry sauce, nobody in all the village could beat her. Thanksgiving Day had always been one of the mile-stones in her uneventful life, and now to think this white mile stone must be absolutely skipped this year, was a real grief to the portly little matron.

"I suppose I might invite in some of the neighbors," she soliloquized, as she walked along the narrow village street, carrying a bundle of white sugar and a pound of pure Mocha, "but there is really nobody I care a great deal about having. The minister and his wife took dinner with me only a week or so ago; and as for the Joneses and the rest of the church people, I have entertained them until I am sick and tired of it," and little Mrs. Green shifted the package of sugar from one plump arm to the other.

"How is your mother, Jimmie?" she inquired by and by, as she paused for a moment before a tumble-down cottage, and addressed a pallid-faced little boy, who was swinging on a rickety gate.

"Don't know; she's in there," replied the youngster, never pausing in his occupation.

Little Mrs. Green hesitated for an instant, and then, brushing past the non-committal youth on the gate, she hurried up the walk and rapped at the weather-beaten door. A young girl appeared in a moment, enveloped in a huge gingham apron, with sleeves rolled to the elbow, and face flushed with vigorous exercise.

"Good morning, Mrs. Green," she said, "mother will be so glad to see you. She is lonely these long, dark days," and Mrs. Green was ushered into the stuffy little bedroom where the invalid lay. The house was poorly furnished, and there were traces of poverty and want everywhere. The windows were old and loose, and the wind crept in through the crevices; the walls were shabby and the paint gone; the uncarpeted floor was loose and uneven; but all was as clean and spotless as one pair of willing, girlish hands could make it.

"It's too bad," said Mrs. Green, as she closed the rickety gate and trudged along on her homeward way. "I do so pity poor Mrs. Lewis, lying there day after day and month after month, and growing poorer and poorer, with those boys running the streets in rags, and only poor little Maggie's hands to do all the sewing and work. So patient she is, too. I declare, those great, blue eyes of hers haunt me for a week after I have been there. The tears came into them, too, when I spoke about expecting to pass a lonely Thanksgiving this year, and that it wasn't worth while to cook a turkey just for myself."

Mrs. Green turned into her own pretty garden with this, and entered the cozy house, which was all warm and bright. She stirred the fire in the shining little range, and put over the brightly scoured tea-kettle, for it was almost dinner-time. She sat down to the dainty meal by and by, and ate with a relish, for the keen November air had made her very hungry. As she ate, her thoughts turned again and again towards the poor invalid lying in the shabby cottage down the street; to the slender girl struggling under burdens quite heavy enough for the heart and shoulders of a strong woman; to the ragged little boy swinging on the rickety gate, and to the younger children who so needed a mother's care. "So poor they are," she murmured; "and it's almost winter, and Thanksgiving coming on, too."

Mrs. Green buttered the snowy slice of bread that lay on her plate, and took another sip of tea; then a sudden thought seemed to strike her, which set her fat little face all aglow. "Why, of course I will," she said half aloud; "strange I hadn't thought of it before; and I'll ask some of the neighbors to help, too. It's just the thing. There is old Ned standing in the barn eating his head off. I'll hitch him up this very afternoon, and drive round and see what can be done."

The remainder of the dinner was quickly dispatched, the dishes washed and placed in a snowy row on the pantry shelves, fresh coals put in the shining range and in the big heater, old Ned hitched to the red spring-wagon, and away went little Mrs. Green far happier than for many a day before. She looked like a veritable market-woman as she drove home in the twilight. There were potatoes and turnips, cabbages and apples, stowed away in the box of the red spring-wagon, to say nothing of a great jar of golden country butter and sundry little jars and tumblers of jelly and daintily canned fruit, to tempt the palate of the patient sufferer during the dreary weeks that were to follow.

It was quite dark when all was nicely stowed away for the night, and old Ned stood munching his oats in the roomy stall. Little Mrs. Green lay down to rest, with an alarm-clock close beside her bed, that she might awaken bright and early; for to-morrow was Thanksgiving, and there yet remained much to be done.

What a busy place that bright kitchen was all that Thanksgiving morning! Mrs. Green flitted here and there, rolling the pastry and kneading the snowy rolls, while Eunice Brown, who had been called in to assist, basted the great fat turkey, pared the potatoes, and packed the basket of crockery and table-linen that was to serve at the feast. By one o'clock all was perfect. Old Ned was hitched in the twinkling of an eye, and the many gifts stowed away in the red wagon, and away they went, with big Eunice Brown and little Mrs. Green perched on the high, spring seat.

What a surprise it was, to be sure! How the hungry little eyes glistened as they saw the golden row of pumpkin-pies, standing side by side with the shining brown turkey, while the table was being laid and the fragrant coffee made. What a feast they had, and what a goodly store found its way into the little empty cellar for the coming winter days! The climax was reached when, just as they were finishing the abundant dinner, old John, the village teamster, drove into the yard with a great load of coal and rattled it into the bin, until it was quite as full as it could be.

They cracked nuts and told stories until the twilight began to deepen and the stars peeped out of the gray sky. As they drove home through the dusk, little Mrs. Green murmured to herself, seemingly quite forgetful of the presence of quiet Eunice Brown, "This has been the very happiest Thanksgiving of all my life, when I thought it would be the most lonely. Surely 'it *is* more blessed to give than to receive.' I'll try it again next Thanksgiving. I must sit down and write Linda all about it this very night." Old Ned turned in at the open gate, and stood demurely before the big barn-door, waiting for his supper.—*Western Christian Advocate.*

"Christ is the soul, center, and life of all doctrine. A doctrine separated from Christ becomes a lifeless, powerless, worthless dogma—mere idea in the mind, a mere item in the creed. Hence, therefore, we must look at every truth as it stands connected with Christ."—C. H. M.

Herald of Gospel Liberty.

J. P. WATSON, - - - - - EDITOR.
GEO. E. MERRILL, - - PUBLISHING AGENT.

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All editorial utterances of a theological nature are to be accepted as voicing the convictions of the editor only. He only speaks for himself in matters of doctrine.

All letters on business of the House should be addressed to GEO. E. MERRILL, Dayton, Ohio, to whose order all money orders and drafts should be made payable.

DAYTON, OHIO, NOVEMBER 26 1891.

All correspondence and communications for the Herald or Sabbath-school papers should be addressed to J. P. Watson.

All Pastors are authorized agents for the Herald. Terms, $1.50 per year, postpaid, cash in advance.

All business letters, drafts, postoffice money orders, and all matters pertaining to the business interests of the House should be addressed to Rev. Geo. E. Merrill, Agent.

—Boil down the Field matter, brethren. Leave out all facts not of general interest. We should not give beyond one page a week to the Field. Condense! Condense! and save us the painful duty of doing this work. In a cotemporary we recently read reports from twenty churches in two columns. Condensed reports read the best.

—The second Sunday in December is the day set for the Convention collection. Read the secretary's appeal. The expenses of the Convention are met by public collections, as the expenses of the other departments are met. There should be unstinted generosity in these collections. We know that the secretary has already paid out hundreds of dollars beyond his receipts. He should not be allowed to do this. He certainly, even without urgent appeal, should be provided with funds with which to conduct the work the Convention appointed him to. A deficiency of one thousand dollars was faced at the last Convention. It is a shame that such a thing should occur. An average of one dollar from each church would cover all want. But remember, not one-fourth of the churches have heretofore responded. There should be an average of five dollars to each church, and many should go far beyond it. Will not all pastors see that the collection is taken, and work at least to the five dollar line?

THANKS TO GOD.

There is little need in urging thanks to men. If one is a gentleman he will bestow thanks for smallest favors. Who would not condemn the man who would receive even a cup of water with no response in thanks? Courteous gratitude is the universal rule with men who have, even in the faintest degree, emerged from the condition of barbarism, while it is also affirmed that even barbarians are grateful for a favor and express gratitude in a most hearty form.

This all speaks well for man in his dealings with his fellow, and indicates most plainly that the world's judgment is against the heart lacking in this so spontaneous and instinctive expression of the soul. Thankless men have little or no favor with their fellows, and are even thought to be almost wholly divested of good manners. The absence of the "thank you" for a favor bestowed, however humble the favor may be, can find excuse only on the plea of a lack of good sense. In a foolish man of course we can overlook almost any fault, and a reproof in such a case would only expose us to shame.

But why should the whole world be so exacting for men when they so easily shut their eyes to the claims of God? The simple fact that God gives more than men, or that he gives from a richer supply than man can possess, should not cancel our sense of obligation toward him. If a man bestows the gift of a penny value, we thank him, and yet if he bestows a gift of a hundred dollars, we feel to thank him all the more. The measure of the gift, coupled with the measure of our want, should determine the depth of our gratitude.

Man can not possibly want toward his fellows as he does toward his God. Light, heat, food, drink—all these blessings, with ten thousand others, are primarily supplied by God. A man may light a candle for your room or hold a lantern for your way, but he does not create for you the tallow of the candle nor the oil of the lantern. He simply bestows on you borrowed gifts. He may place food on your table and fuel in your stove, and pass to your lips the refreshing drink just gushing from the cool, clear spring, but he did not create the fruit, vegetable, or flesh, nor did his hand fashion the wood, coal, or gas, nor did his skill combine the nectar of your cup.

He, like the apostles on the Bethsaida plain, serves you with gifts from the Master's hand. The bread and fish, indeed, may seem to be his own because possessed by him, and you may be so far away that you see not the manipulating fingers of the Master in their formative and creative acts, but the rich supplies are not from him who serves you second-hand. God has given him that he might serve himself and give to others. To him belong not the thanks alone. From him they should not be withheld by any means, but the thanks of the heart should reach higher than the intermediate giver, for he but gives to us from God; he feeds us with the broken pieces he takes from the Master's hand.

While all blessings come from God, the blessings he bestows are of a measure beyond easy estimate. What floods of light he sends to illumine the darkness of earth! All the artificial lights of the world would not give perpetual day to the smallest kingdom of the earth. But no shadows may linger before the rising orb of day. He chases them all away and drives the darkness of the world before him. Shall we not thank God for the light?

But dig up the world's fuel and stack it in heaps around the world and set them on fire—would they soften the northern winds into summer zephyrs, loosen the icy arms that embrace the lakes and rivers, and extract frost stings from the snows of earth? They could not with all their flame transform one winter into a single summer, and yet one may more easily weigh the mountains of granite than the beds of coal, the ribs of the forests and the oil and gas of the dark caverns of the earth, to say nothing of that electric flame that leaps forth at the bidding of man. But what are all these compared with the heat God sends us from the sun? Shall we not thank God for the heat?

And how rich are the fruits of the earth? We can scarcely tell their number or count their varieties. Did God indeed form the peach, the plum, the pear, the apple, the cherry, the orange, the lemon, the banana, the grape, the fig? Not content with this luscious measurement of love, did not his own hand make possible the 2,000 kinds of apples, 2,500 kinds of pears, 1,500 kinds of cherries, the 1 000-kinds of peaches? Under his hand we see the gift subdivided a hundred times, and yet, as when we divide joy, it is not lessened. Each new variety is the equal of that from which it sprang!

And did the wheat, the corn, the barley, the oats, the rye, the buckwheat—did all these kinds of grain, so good for food for man, come from God's hand? Have our 600,000,000 bushels of wheat and our 2,000,000,000 bushels of corn come from the same generous hand? Yes, God has given us bread for our hunger and wagon loads, car loads, ship loads, over and above enough, that we might pour it out to a hungry world. What a generous God! Shall we not thank him for our fruits and for our bread? Shall we not bless him for the heat and for the light and all other material gifts? Shame on the man that would be thankless when the cup of water comes to his lips of thirst, and shall we not say with an emphasis a thousand-fold stronger, Shame on the man who will receive from God innumerable and immeasurable gifts and give him no thanks in return? Are there such men? Can it be possible that the thankless heart beats among men! Is there indeed one man that will feast voraciously from God's hand for forty years and lift no smile of gratitude to the face that crowns the hand? It would seem impossible. The thought of such a spectacle should bring the blush of shame to any cheek.

But material blessings are only for the flesh and simply feed the perishing body. They are truly as a nectar fit for the lips of angels or heathen gods, but they are after all only juices extracted from the dust, and themselves destined to be transformed again to dust.

Has God blessings for the flesh alone? Has he no rich gifts suited to the deeper wants of the imperishable soul? Shall the body, by his love, be so well nourished and yet shall the soul go hungry? Can he so perfectly satisfy the physical, and is there no gift from his hand on which the soul can feed to its satisfaction?

Aye, aye, indeed, there is. God is rich toward the life within, no less than toward an eternal being. God feeds the body but he gives richer food still to the soul that survives the body. And he does not spread the feast table on glory-clad hills alone, but here and now he feasts the soul with felicities absolutely satisfying—viands for which the appetite never fails.

The Bible is a treasure so rich that the world's wealth could not buy it, and from it flows every conceivable form of moral wealth. It is itself a wand that touches all other things into blessings. Through it as a window we look into the Messianic face beaming with a love that transforms the world's sorrow into joy, and with himself as a way, we may press upward into the Father's extended arms of love and life. For the Word, for his Son, for himself, we should be able to thank God with lips of perpetual praise. Thanking God with grateful heart, we will be transformed into his image and through death gates at last be lifted into the clime of his glorious presence for an endless life. Praise ye the Lord! Give thanks to our God forever.

MINISTERIAL MENTION.

H. LIZZIE HALEY, Lowell, Mass., is conducting special meetings at Trotwood, near this city.

H. THOMPSON, Sidney, Ohio, has removed to Christiansburg, and taken the work of the Addison pastorate.

N. H. SPENCER, Muncie Ind., has taken charge of the Salamonia Church, Jay County, Ind. His address is Portland.

L. H. FOREST, Newfoundland, Ky., reports three recent members, and that he is working to extend the HERALD list.

JOHN A. GOSS, No. 28 Kenoza Avenue, Haverhill, Mass., will supply Portsmouth (N. H.) Christian Church for the winter.

CHAS. A. BECK, 1827 North Eighth Street, Philadelphia, Pa., is a member of the Board of Control for Franklinton School.

C. F. PARK, Bradyville, Ohio, has removed to Clermontville, Ohio, and commenced labor with Mt. Zion and Point Isabel churches.

PROF. A. E. DUNCAN, Yellow Springs, Ohio, died Friday morning of Bright's disease. We deeply sympathize with his family friends.

WM. C. SAVAGE, Blackman's Mills, Mo., removes to Iberia. His health is better than for years, and he feels new interest in the cause.

T. M. MCWHINNEY, Franklin, Ohio, preached in St. Paul's Church, New York City, to his old congregation in large part, November 15th.

R. O. ALLEN, of Freehold, Greene County, N. Y., is the treasurer of the "New York Eastern Christian Benevolent and Missionary Society."

M. G. COLLINS, Capron, Ill., has removed to 117 South California Avenue, Chicago, Ill. He will answer all calls for protracted meeting work.

A. R. WELLS, Yellow Springs, Ohio, professor in Antioch College, has resigned, and enters on editorial work for the *Golden Rule*, Boston, Mass.

G. R. HAMMOND left for Egypt November 3d, and hoped to be able also to reach the Holy Land. He expects to be at home about New Year's.

B. F. RAPP, Sylvania, Ohio, removes to Defiance, Ohio. He is not yet able to enter on pastoral work, but thinks health is improving. Heaven speedily restore our dear brother to health and the pulpit.

THANKSGIVING PROCLAMATION.

It is a very glad incident of the marvelous prosperity which has crowned the year now drawing to a close that its helpful and reassuring touch has been felt by all our people. It has been as wide as our country, and so special that every home has felt its comforting influence. It is too great to be the work of man's power and too particular to be the device of his mind. To God, the beneficent and allwise, who makes the labors of men to be fruitful, redeems their losses by his grace, and the measure of whose giving is as much beyond the thoughts of man as it is beyond his deserts, the praise and gratitude of the people of this favored Nation are justly due.

Now, therefore, I, Benjamin Harrison, President of the United States of America, do hereby appoint Thursday, the 26th day of November present to be a day of joyful thanksgiving to God for the bounties of his providence, for the peace in which we are permitted to enjoy them, and for the preservation of those institutions of civil and religious liberty which he gave our fathers the wisdom to devise and establish, and us the courage to preserve. Among the appropriate observances of the day are rest from toil, worship in the public congregation, the renewal of family ties about our American firesides, and thoughtful helpfulness toward those who suffer lack of the body or of the spirit.

In testimony whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this 13th day of November, in the year of our Lord one thousand eight hundred and ninety-one, and of the independence of the United States the one hundred and sixteenth. BENJAMIN HARRISON.

By the President: JAMES G. BLAINE, Secretary of State.

AGENT'S NOTES.

CHRISTMAS EXERCISES.

Read page 11. In addition we have Christmas Carols No. 2, prepared by Rev. C. V. Strickland.

CHRISTMAS.

I have ready to send on application an eight-page catalogue of suitable Christmas gifts furnished by the Christian Publishing Association.

AN OHIO EDITOR

of a secular paper recently said: "The first page of the HERALD is worth the subscription price." The first page is a feature universally admired. Both the learned and unlearned find food there. Other papers, both in America and on the other side, frequently select from it. The wonder is that the editor, with his other work, finds time to prepare so many items involving so much collation of facts and opinions.

THE CHRISTIAN HYMNARY AGAIN.

There has been some delay, unavoidable, on the part of committee or myself, but, unless something not known of intervenes, books will be ready very early in December. A circular giving three pages of music from the book will be mailed free to applicants.

"BEST THING FOR MONEY

I've seen," said Rev. G. D. Black, as I showed him an International Teacher's Bible. Bibles can be purchased for less money, but not so good Bibles. It pays to get a good Bible. "Would pay more next time," said a preacher to me recently. A Teacher's Bible, well bound, good paper, clear print, and containing the "helps" scholarship has furnished us is a prime necessity to all Bible readers.

BOOKS AND CHRISTMAS.

What better present for children, even quite young? Parents can cultivate a taste for good reading in their children. I am at the service of parents and others desiring such presents.

"SPECIAL SERVICES"

by Dr. M. Summerbell is selling faster since the reduction. Only seventy-five cents purchases a book that is invaluable to the minister, old or young. Wedding forms, appropriate Scripture selections for funerals and sick rooms, forms for dedication, installation, ordination, corner-stone laying, etc., are found here. Recently an order came from a lawyer for one. "I want a book like that you sent to my son, a minister."

LET HIM SPEAK.

Bro. Merrill:—Inclosed find one dollar to pay for the HERALD for eight months, and ten cents to pay for the "Year Book and Almanac." I have a history of Joseph Thomas, or "The White Pilgrim," and of Elder Gardner, and Elder Millard, and Kinkade's Bible Doctrine, and Gospel Sermons by Christian Ministers, and I got one of the large premium Bibles, with both versions in it, and I have the Almanac for several years back. I don't often see a preacher of our church. The nearest one I know of lives some twelve miles away, so I am here alone. My wife is dead, my children all grown up, and I was 73 years old last April, and I am in very poor health, and have no home of my own in this world, so I have to rely more on reading than when I lived within the church of our choice.

Not an easy thing for me to cry, but I came near it as I read this letter. Let any reader that may, say the old brother is narrow in his theological range. I thought not of theology, but of the great love for a people that I am associated with. God comfort the pilgrim so near the dividing line of time and eternity.

"CLARK'S PRACTICAL RHETORIC"

I am acquainted with. It begins low and goes high. Spelling, capitalization, punctuation are taught, and also rules for best presenting one's thought. I have arranged to furnish for one dollar and twenty-five cents, postpaid. A briefer course by the same author will be furnished for one dollar and ten cents. This is one of the books I cordially recommend to young preachers.

"SPIRIT AND LIFE."

Any one remitting for HERALD can remit to me for *Spirit and Life* at same time and receive proper credit. There is no antagonism between the two publications. Each has a distinct field. Subscribe for both, brethren.

COMPLAINTS.

Sometimes information comes that certain papers are not received. Then at times come real complaints. Occasionally, too, quite a scold comes. "Not a day that we don't get a 'scoring,'" said a leading employe of a large publishing house to me recently. "Frequently one is missing," said an assistant postmaster in regard to one of the best appointed papers in this country. Our mailers seek to speedily and accurately send forth the hundreds of pounds of mail—some weeks more than a ton—from the office.

GEO. E. MERRILL, Agent C. P. A.,
Dayton, Ohio.

FRANKLINTON CHRISTIAN COLLEGE.

The outlook for a successful year at Franklinton was never better. We have more students than ever before this early in the season. Every young man and woman that comes here comes at a great sacrifice. We have one young girl, coming her first term, whose mother is so anxious for her daughter to have an education that she is willing to stay at home and earn the money to pay the board by taking in washing. The North Carolina Colored Christian Conference made an appropriation of $75 to aid worthy young men and women to pay their board during the winter. I attended this conference one day and preached for them at night. They take great interest in their college, and the beneficiary fund paid me was in pennies, nickels, dimes, and quarters, each one of which represented a sacrifice on the part of the donor. This conference raised nearly $400 for its educational and mission-work. What white conference has done better?

I acknowledge the receipt of one package of books, D. E. Millard; one box clothing, church at Albany, N. Y. There is a need of hosiery, underwear, shoes, and children's clothing of all kinds. The box received from Albany was distributed in a very short time, and there is a call for more. Christmas will soon be here, and as freight comes slowly, let all of our friends who send a box or barrel of presents for the Christmas tree, send it early enough to use. We appeal again in behalf of the college for funds to pay necessary expenses of the year. Write freely to me or to any member of the Board of Control for information.

N. DEL MCREYNOLDS.

Franklinton, N. C., November 18, 1891.

PLEASE REMEMBER FRANKLINTON.

Franklinton School depends mostly upon voluntary contributions. Its annual expense is from $1,800 to $2,000. Fifteen hundred dollars is the maximum expense of running the school; the balance is for repairs and incidental expenses of buildings; there are three of them. Bro. McReynolds is unquestionably well fitted, by education and heart sympathy, for principal. His wife and daughter join him most heartily in the work. Prof. H. E. Long, a colored man, one of the colored delegates to the Marion Convention, unites with them in the work of teaching.

The treasurer is Rev. Jacob F. Ullery, North Manchester, Wabash County, Indiana. All moneys should be sent to him. Any money sent me, by persons who gave pledges at my solicitation, will be duly forwarded to him.

I appeal to the friends of the school for financial assistance. We greatly need it the present year. The contributions have not been as liberal as heretofore. We hope many will give who have never before given, and that no one who has made a gift will fail to repeat it this year. And please do it as early as possible, be the sum large or small.

Christmas is approaching. It has been the custom to make a treat for the school and give every pupil some gift. These gifts heretofore have been mostly provided by the friends of the school. Churches, Sunday-schools, and individuals have made gifts. The variety has been good, and generally sufficient. Please remember the pupils in this treat at this time. Many things can be sent by mail. A church or Sunday-school can send by express. Be sure to mark all packages, by mail or express, in full: Rev. N. Del McReynolds, Franklinton, Franklin County, North Carolina. Do not abbreviate the names.

Some beneficiary help is needed. There is a good young man who has been to the school for two or three terms, and who has always paid his own way, utterly unable to come this term, because sick during most of the past summer, and unable to work. His eagerness to go to school is very great, and his failure to do so is a great trial to him. Some young women can not pay their board in full, which is $6.75 per month. Theological students need help in expense of board.

Please remember all of these interests. We wish to be very frank with the friends of the school and give them every item of information possible. Address the principal at Franklinton as above. Any inquiry made of me will be promptly answered. My address is 1827 North Eighth Street, Philadelphia, Pennsylvania.

Those who have given pledges are requested to honor them at their earliest convenience, but no pledge is counted as due before the time agreed upon when given. CHARLES A. BECK.

Philadelphia, Pennsylvania.

ALL AROUND THE YEAR, 1892. Entirely new design in colors, by J. Pauline Sunter. Printed on heavy cardboard, gilt edges, with chain, tassels, and rings. Size, 4¼ by 5½ inches. Boxed. Price, 50 cents. Lee & Shepard, Boston.

This most charming calendar is composed of heavy, gilt-edged cards, tastily tied with white silk cord, and a delicate, silvered chain attached, by which they may be hung on the wall or elsewhere, and are so arranged on rings that they may be turned over as each month shall be needed for reference.

WILLIAM LLOYD GARRISON, THE ABOLITIONIST. By Archibald H. Grimke, M. A. Cloth, 12mo, 405 pp. With portrait, $1.50. Funk & Wagnalls Company, New York, London, and Toronto.

William Lloyd Garrison was one of those noblest men, a man called to be a leader of men in the fight against a nation's sin, who, influenced by the high and lofty purpose of the liberation of men held in bondage, and moved by a no less higher sense of duty, threw himself heart and soul and body, with all his worldly substance, into the cause of abolition, exhibiting throughout the stern struggle of a life-time a marvelous example of noble purpose, unflinching courage, and unswerving allegiance to truth. The story of this man's life is not only thrilling, but it lifts humanity—our humanity—up to the very mountain of nobility; and serves to remind us that the "higher education" needed to elevate a people and wean them from ignoble pursuits is to be found in the study of such a noble example of manhood as is afforded by the life of William Lloyd Garrison. The volume is admirably adapted for the home library, circulating libraries, Sunday-school libraries, and affords highly entertaining, instructive, and inspiring reading for young or old.

Conference Minutes

Southern Kansas.

The Southern Kansas Christian Conference met in annual session at Neola, Stafford County, September 16, 1891, at 2 o'clock P. M. Elder Mooney in the chair. Scripture lesson, 27th Psalm. Prayer by Elder Julian.

The following committees were appointed:

On Roll—Elder D. E. Morgan.
On Divine Service—Bro. G. M. Nelson, Bro. N. J. Rasmussen, and Sister E. Rasmussen.
On Condolence—Elder H. Cooke.
On Ordination—Elder M. P. Julian.
On Application for Membership—Elder O. H. P. Hammitt.
On Finance—Bro. N. J. Rasmussen.
On Moral Reform—Elder H. Cole.
On Sabbath-schools—Mrs. E. Rasmussen.
On Education—Elder L. A. Pocock.
On Publishing and Literature—Elder D. E. Morgan.

The president made his annual report.

Roll of members and of churches called and their reports made to conference.

Committee on Condolence report:

In the wisdom of our heavenly Father, two of the members of this conference have been removed by death, viz., Bros. J. A. Cleveland and S. C. Palmer, who both passed away on the same day, August 12, 1891.

Bro. J. A. Cleveland has for many years been one of our number. His valiant defense of the truth, his faithfulness and generosity, and his genial spirit had bound him to us in ties that death can not sever. We loved the man and the Christian, and his memory will endure forever. We are called to mourn, but not as those without hope. He has left us, but only a few steps in advance. We shall meet him in the reunion of the veterans on the celestial shore. Till then let us imitate his virtues, and by unceasing devotion and faithfulness to our work, endeavor so far as we may be able to fill the place he has left vacant. To our dear Sister Cleveland we can only give our heartfelt sympathy and commend her to the keeping of our heavenly Father, who will never leave nor forsake those who trust in him.

Of our Bro S. C. Palmer we can only say, that until disease disabled him he was a faithful member of our conference and a faithful worker in the vineyard of the Master. May God bless and keep the surviving companion and children.

Memorial service on Friday at 10:30 A. M., in reference to the above named departed brethren, was conducted by Elders Mooney and Cooke. The two vacant chairs were draped in mourning and the services that followed made the occasion very solemn.

Report of Committee on Publication and Literature:

WHEREAS, The press of the day is a potent power in molding sentiment and forming character, especially in the young; and, whereas, our press at Dayton, Ohio, is continuing the publication of the oldest and first published religious newspaper in the world, namely, the HERALD OF GOSPEL LIBERTY from the year 1808; and, whereas, the HERALD OF GOSPEL LIBERTY compares favorably with any church organ now published, and also our Sabbath-school literature and our *Spirit and Life*, we would cheerfully and earnestly recommend said publications to the patronage of our entire body, and we would urge their adoption in our families and in the Sabbath-schools in all cases where we may properly organize a denominational school.

Recognizing that arsenic taken into the stomach is no more fatal to the body than trashy or immoral literature is fatal to the moral development of the mind, we would earnestly urge all Christian parents to guard and protect their children against all such missiles of death to soul and mind.

Kansas Christian College at Lincoln was earnestly commended to the consideration and patronage of the Christians. Sister Rasmussen as sub agent, appointed by Elder Cameron, financial agent of Lincoln College, presented the claims of the college and took some collections.

Elder M. P. Julian was appointed evangelist.

Resolved, That each minister instruct the churches and people with whom he may come in contact the coming year as to the work expected of our evangelist, Elder M. P. Julian, and that they be requested to uphold him by their prayers and means.

Sister Rasmussen, as president of Woman's Foreign Mission Board, reported and made appropriate remarks, that on account of failure of crops and closeness of finances, not much available work was done the past year, but hoped to be able to do more in the future.

Elder J. T. White was appointed missionary to labor in the Chickasaw Nation, and recommended to Elder Bishop, secretary of Missions, asking aid from the missionary department to help sustain him in his work.

As exhortation is a special gift mentioned in Scripture, a department for membership in conference for exhorters was adopted.

The annual address was delivered by Elder W. R. Fuller.

Elder E. Cameron was appointed delegate to the Northern Kansas Christian Conference.

Elder H. Cooke, Bro. and Sister Rasmussen, and Elder M. P. Julian, delegates to the Kansas State Conference.

Members of conference present at this session: I. Mooney, H. Cole, D. E. Morgan, O. H. P. Hammitt, H. Cooke, M. P. Julian, L. A. Pocock, William R. Fuller, N. W. Sherow.

Received as licentiate members this session: N. C. Galway, of Liverpool, Stanton County, and Emma Rasmussen, of Neola, Stafford County. Delegates present: Bros. Bennett, Nelson, and Shickard. Visitors: Adam Williams, Sister Pocock, and Bro. and Sister Shuman.

Bro. N. J. Rasmussen was elected treasurer of conference.

Quarterly sessions: 1. At Mt. Zion, Stafford County, commencing on Friday evening before the full moon in November, 1891. 2. Matfield Green, December, 1891. 3. Pleasant Hill; time, at the pleasure of the church; 4. Pleasant Center; time, at the pleasure of the church.

Next annual session at Towanda, commencing on Wednesday evening before the full moon in October, 1892. Annual address by Elder M. P. Julian; alternate, Elder D. E. Morgan.

Adjourned Saturday evening, September 19, 1891.

Closing address by Elder L. A. Pocock.

Prayer by Elder H. Cooke. Song and parting hand of fellowship. Benediction by Elder W. R. Fuller.

Marriages.

McPHERON—LEFFLE—Married, at the residence of the bride, by C. J. Hance, October 29, 1891, Mr. Thomas McPheron and Mrs. Mary Leffle, of Kossuth, Ohio.

WORKMAN—RHODES—Married, at the residence of the bride's parents in Mercer County, Sunday, November 1, 1891, by Rev. C. J. Hance, Mr. Levi Workman, of Spencerville, and Mrs. E. C. Rhodes, of Yorkville, Ohio.

Obituaries.

LEWIS CUMMINGS died at his home in Waterford Township, Fulton County, Illinois, November 2, 1891, aged 16 years. He was ready and willing to go. Just a few hours before he expired he sang, "My latest sun is sinking fast." The funeral service was held at the Waterford Union Church. Sermon by the writer from II. Samuel 12: 23. ROBINSON ASHBY.

SALLIE A. BOLENDER died October 24, 1891, at the residence of her brother, Ello Bolender, near Lewistown, Illinois. She was born in Clermont County, Ohio, March 6, 1833. In October, 1839, she came with her parents, Henry and Catherine Bolender, to Fulton County, Illinois, where she has lived for over fifty years. Funeral services attended by a large concourse of friends and conducted by ROBINSON ASHBY.

SAMUEL B. HOLLOWAY—Saturday, November 2, 1891, during the severe wind storm, Mr. Samuel B. Holloway, son of N. L. Holloway, of Spencerville, met with a fatal accident at his farm near Convoy, Van Wert County, Ohio. He and his wife were in a wagon driving along a road through the woods, when a large tree was blown down by the wind. In falling, the tree, which was old and dead, split, one piece striking Bro. Holloway and killing him instantly. His wife, who was sitting near him in the wagon, escaped unhurt. One of the horses was struck by a heavy limb and killed, while the other was not injured. The funeral service of the unfortunate man was conducted by the writer at the West Union Christian Church, four miles north of Spencerville. The deceased was about 33 years of age. May the Lord bless the wife that is left to mourn her loss.
C. J. HANCE.

SARAH ANN HETLEY (*nee* Wagoner) was born in the state of New Jersey, April 2, 1799; came to Ohio and there resided a great many years. She was a resident of Logan County over forty years. She was a member of the Christian Church in Shelby County, and ever held fast her integrity as a servant of the Master. She was a great sufferer for a considerable length of time, but endured patiently to the close of life. She was married three times during her life time. Those unions were blessed with eleven children, all of whom, with her three husbands, have passed on before, except one son and one daughter. According to the best knowledge of the surviving ones she died trusting in the Lord, November 8, 1891, at the advanced age of 92 years, 7 months, and 6 days, leaving one son, one daughter, eleven grand and thirteen great-grandchildren, with many friends and neighbors to mourn. Services conducted from the Logansville Christian Church by the writer.
H. H. HOLVERSTOTT.

CLARA ROSE EDWARDS, only daughter of Frank and Lillie (Senour) Edwards, and granddaughter of Mrs. Frank L. Harter, was born June 30, 1881, in Troy, Ohio, and died in the house of her birth, November 10, 1891, aged 10 years, 4 months, and 11 days. Her mother dying when Clara was three years old, she was brought to Troy, where she was reared and idolized by her grandparents. Clara was a beautiful child, fair in form and sweet in spirit, and easily and naturally found place in all hearts. She was in all ways the sweet promise of a bright and beautiful womanhood, and in many ways reminded her friends of her graceful and happy-hearted mother. From three years of age she was a member of the Troy Christian Sunday-school, and her love for it at that age was so fervent that her grandpapa often carried her in bad weather to and from school. For seven years she was nearly always present, and in the last of her attendance passed the Sabbath-school papers to the pupils. For two weeks the dear child suffered with brain fever, and all that love, skill, and wealth could do for her was unstintingly done. Five different physicians counseled over her case, but could not wrench the fair form from the advancing and all-conquering foe. A vast company thronged the home of death, anxious to give expression to sympathy by word and tears, while four clergymen assisted us in the impressive services: Mr. Brown, of the Methodist Church, Mr. Hills, of the Presbyterian Church, Mr. Carney, of the Baptist Church, and Mr. Shane, of the Christian Church. Thrice within seven years has death entered the family of Mr. Edwards, and four times within the same period has death darkened the home of Mrs. Harter. Few hearts have drank of the bitter cup more deeply. God, in his rich love, soothe their sorrow and bring them home finally and unitedly to the Father's house.
J. P. WATSON.

SARAH C. EMMONS died at her home in the town of Otego, Otsego County, N. Y., Friday morning, October 23, 1891. She was born May 28, 1861, and was the only daughter of Mr. and Mrs. T. J. Martin. At the age of twelve, under the labors of Rev. Elias Jones, she was converted and united with the First Christian Church of Otego. She was married to E. Burton Emmons October 22, 1879. It was on the twelfth anniversary of their marriage that the event occurred which terminated in her death only fifteen hours later. On Thursday she had six teeth extracted. Although the gums bled profusely, at the time, she was not thought to be in a dangerous condition, until in the evening when the hemorrhage increased. A physician was hastily summoned, who, after considerable difficulty, arrested the hemorrhage; but the loss of blood had been too great. At 5 A. M. she died. Parents, husband, and three young children have thus been suddenly deprived of one who was kind, loving, and faithful in the home life. The church has lost an exemplary member, the community at large one who was highly respected and loved by all who knew her. In all the relationships of life there was an evenness, a thoughtfulness, and a sincere Christian spirit of such a degree as is seldom found; but, thanks be unto God, we shall, if faithful, meet her beautiful life again in heaven. The funeral was largely attended Sunday, October 25th, Rev. R. G. Fenton officiating, assisted by Rev. William Case and the writer.
HERBERT D. CHACE.

SALLY A. SHINKLE, oldest daughter of Elder Matthew Gardner, died October 28, 1891, aged 75 years, 10 months, and 20 days. On December 1, 1836, she was united in marriage to Michael Shinkle, to which union were born eight children, five of whom, with the aged husband, survive her. She united with the Bethlehem Church, near Aberdeen, Ohio, of which her father was pastor at the time, and was baptized when about twelve years of age. In a few years she moved her membership to Union (Shinkle Ridge) Church, where she continued one of its most useful and exemplary members the remainder of her life. She was an efficient and tireless worker in the church, always present at its services when at all possible. The prayer and social meeting was her great delight, and in which she was a power. Her prayers and exhortations, so full of pathos and appropriate thought, seldom failed to quicken and delight the audience. Mother Shinkle was a firm believer in the Christian Church. To use the language of her father, she was a "true blue and dyed in the wool" Christian, a constant reader of the HERALD, and cheerfully gave to the support of our denominational interest whenever her aid was sought. She was well and favorably known in southern Ohio. Her friends were numerous and her enemies, if any, very few. Preachers were frequent and welcome guests at her home, and none knew better than she how to entertain and make them feel at home. In her death the church has lost one of its staunchest members, the community one of its oldest and most beloved residents, the husband a precious wife, and the sons an affectionate mother. We join the bereaved family in saying, Farewell, mother, till we meet thee in heaven. After funeral services by the writer, assisted by Revs. C. W. Garoutte and G. W. Mefford, her remains were laid to rest in the Shinkle Ridge Cemetery.
R. H. MCDANIEL.

ELDER ENOS H. STEWART.

Father Stewart died in Eureka, Kansas, September 26, 1891, aged 79 years, 5 months, and 21 days. He was born near Cincinnati, Ohio, April 5, 1812. In the year 1814 his parents moved to Butler County, thence to White Water, Darke County, Ohio, in 1831. His father lived and died a member of the Presbyterian Church, his mother a Freewill Baptist but died in the Christian Church. At eighteen he commenced his trade, the coopering and wheelwright; at nineteen he professed saving faith in Christ and was converted under the preaching of Elder Nathan Worley at Bethel Christian Church, Wayne County, Indiana, and was baptized by Valentine Harland. In the year 1833 he was married to Ruth G. Springer, of Darke County, Ohio, who died in 1847. To them were born four children, only one of whom, William G., survives their father. He is a member of the North Indiana Conference, M. E. Church. Father Stewart lived in White, Cass, and Carroll counties thirty-three years. In 1845 he was licensed to preach and joined the Eel River Conference. In 1848 he was married to Lydia C. Winegardner, of Cass County, Indiana. To them were born nine children, four of whom, with their mother, live to mourn his departure. He moved to Coffey County, Kansas, in 1869, where he and his wife united with the Wolf Creek, now Mt. Pleasant, Church. In 1874 he was ordained by the laying on of hands by Abraham Snethen and Elijah Martindale. In 1875 he joined the Southeastern Kansas Christian Conference. At the annual session of the conference of 1889, owing to the infirmities of old age, he was given a superannuated relation, which he maintained until his death. His last illness was of short duration. While on his death bed some of his children were singing:

"I am waiting till this weary, weary life is o'er,
Only waiting for my welcome
From my Savior on the other shore."

With animation he responded, "Yes, I am only waiting." His last end was peace, and he sweetly fell asleep in Jesus, leaving a large circle of friends behind him. Funeral sermon was preached by Elder J. S. Masters at Eureka, Kansas, October 25, 1891. For the above biography the writer is indebted to William G. Stewart, his son.
E. ROBERDS.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe in German, French, or English, with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

Prepare for the Holidays.

Christmas Exercises.

Bright, Interesting, Attractive.

We offer this year a varied list of exercises, containing material for almost every kind of Christmas Entertainment. The services are more attractive than ever, and furnish valuable matter for the making up of programs for Holiday Festivities.

CHRISTMAS SERVICES.

THE KING'S BIRTHDAY.—By Rev. E. S. Lorenz. A Christmas Service of great variety and interest. A beautiful and inspiring processional opens the service, succeeded by solos, duets, quartettes, and songs by the school. Fine opportunity for the use of spectacular display and for an orchestra. 5 cents per copy; 50 cents per dozen, in quantities of less than 50 copies; $3.50 per hundred, all postpaid.

An orchestral arrangement for the music of this service has been prepared. For prices address publisher.

DESIRE OF ALL NATIONS.—A Missionary Christmas Service of marked beauty and interest, by the same compiler. Nothing better has ever been issued in a service of this character. Music is full of variety. Prices same as above.

CHRISTMAS VOICES.—By Rev. E. S. Lorenz. Admirable in its voicing in a delightful way the varied thoughts and feelings of the Christmas-tide. The music is not difficult, but charming and fresh. Something in it for everyone. Prices same as above.

MESSIAH'S STAR.—By Rev. Isaiah Baltzell. A very popular service, containing fifteen pages of responsive readings, recitations, songs, &c. The music is noble and expressive, full of thoughtful sentiment. Prices, per dozen, 50 cents; per hundred, by express, $3.00; by mail, prepaid, $3.50. Sample copy, 5 cents.

GOSPEL TIDINGS.—By I. & W. J. Baltzell. The music of this service presents a fine opportunity for good orchestration, thereby enhancing its richness. It embodies new ideas, presented in an attractive manner. Contains 15 pages. Prices same as above.

AT THE MANGER.—By Rev. E. S. Lorenz. This service may be accompanied by judicious spectacular display, with exceedingly good effect. The music is of the best character. Prices, 5 cents each; 50 cents per dozen; $3.25 per hundred, postpaid; by express, $3.00.

CHRISTMAS HELPS.

CHRISTMAS TREASURY, Nos. 1 and 2, are full of miscellaneous matter, helpful to those who prefer to make up their own programs, or who wish to supplement their chosen service with extra exercises. It contains delightful speeches, recitations, dialogues, songs, quartettes, &c. No. 1 contains a beautiful cantata: "Gloria in Excelsis," which can be made the musical part of the evening's program. Prices, 10 cents each; $1.00 per dozen, postpaid.

CHRISTMAS SELECTIONS.

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Gleanings from the Field.

MAINE.

Kittery.—The interest at the Second Christian Church still continues. The annual donation amounted to over $40 in money.....November 14th and 15th we had a church reunion and roll-call. The services were well attended and much enjoyed by all. The visiting brethren were Revs. E. A. Hainer, W. Flanders, John A. Goss, C. V. Parsons, Chas. Baker.....Sunday evening four stood up as determined to live the Christian life.—*.

MASSACHUSETTS.

Haverhill.—Some have remarked that the ministers of the Christian denomination changed pastorates oftener than in some others. I do not think, however, they change on an average any more than in the larger denominations. I came to Haverhill six years ago last April, and since then every church in the city, excepting one, or possibly two, have had new pastors. The Summer Street Universalist and the Trinity Episcopal are the only two that I think have not changed at least once in that time.....I am glad to see the Notes from J. W. Baer, General Secretary U. S. C. E., presented in the HERALD OF GOSPEL LIBERTY. It keeps the readers informed on Christian Endeavor news...That the Y. M. C. A. is a factor in the bringing of young men into the churches no one can deny. Some of the most active of the young men in the 'Old South" are those who commenced at the Y. M. C. A. Gospel services to follow Christ. The Y. M. C. A. demands the support of every Christian man and woman, and the people of Haverhill are appreciating the work done in their midst. Our general secretary, T. T. Hazlewood, is the right man in the right place, and one of the local pastors, the other Sunday, said the Haverhill Association had the best secretary of any he knew. To which every honest Y. M. C. A. worker says, Amen.....The hope of any church is in its young people, and woe betide that church whose pastor and older members are not in hearty sympathy with the young men and young ladies connected with it. This is a young people's age, and old fogyism has got to go, before the brightness of a better day.....John G. Wooley, the temperance evangelist of Minnesota, is to address a mass temperance meeting in the city hall, Friday evening, November 20th.....Rev. George H. Reed was installed pastor of the North Congregational Church of this city Tuesday evening, November 10th. Bro. Hainer attended the installation services.....Our pastor reports that the Knights of Pythias attended the service at the South Church Sunday evening, November 8th, with a larger number of members than he ever saw of a secret order at divine worship, in a body.....Mr. E. R. Quimby, one of the older members of the church, who has resided at Sandown, N. H., for the past few years, has lately removed to this city.....At the meeting of the Y. M. C. A. directors, November 11th, 22 new members were voted in, three of the number being credited to the South Church.....Class No. 2, of our Sunday-school, has for years remembered any of its members who have been married, by some token of esteem. The latest recipients were Mr. and Mrs. John K. Scnymgeom, who were both members of the class, and were visited a few evenings since and presented with a fine mantel clock. .....Bro. Hainer spoke briefly at the session of Rockingham Conference, regarding our church manual and method of conducting the business meetings of our church. He has since had several requests for a fuller explanation of the workings of the system.....Bro. Merrill's "Agent's Notes" in the HERALD are bright and right to the point, and to me form an interesting feature of the paper. Life and energy, "not slothful in business, fervent in spirit, serving the Lord" is evidently one of his characteristics. May the HERALD prosper abundantly under his efficient management, as well as all the publishing interests.....The roll-call of the Kittery (Maine) Christian Church, which was held Saturday, November 14th, was of special interest from the fact that the church has been organized 48 years, and this was the first occasion of this kind. Rev. E. A. Hainer preached a fine sermon. There were present as visiting ministers Revs. J. A. Goss, W. B. Flanders, Joel Wilson, C. V. Parsons, and E. A. Hainer. Bro. Dutton, the pastor of the church, is an earnest, energetic worker, and we look for much prosperity during his pastorate. In the words of the sermon, "Peace be within thy walls, and prosperity within thy palaces." The members of the local councils of the Junior Order United American Mechanics attend the South Church in a body next Sunday morning.—W. D. STEARNS, November 16th.

NEW YORK.

Castile.—Bro. B. S. Crosby, pastor of the Christian Church in this place, is giving a series of Sunday evening lectures to crowded houses. The lectures are practical and spiritual, and are doing good. I have been here to enjoy two of them. Among other good things in the ministrations of Bro. Crosby, he opens his meetings on railroad time. He does not wait for passengers. I am stopping awhile at the house of my brother and friend of many years, Rev. P. R. Sellon, former pastor of the Christian Church here. He and Mrs. Sellon reside in their own beautiful home, and are still active and helpful in all good works. Bro. Crosby counts their presence a blessing and an inspiration.—W. O. CUSHING.

Orangeport.—The First Christian Church of Royalton isn't often heard from, but it is "still there." Regular services are held, its various societies meet from time to time, we have occasional "sociables," entertainments, etc., and also have our various local matters, which, to the general public, would not be of interest. As everywhere else, so here, men and women are passing away—some peacefully, some tragically. The aged are fast growing older. There is marrying and giving in marriage; those who unite with the church and those who are moving away. Thus it is in your neighborhood. A little change in scenery and in name tells the story for all the occupant of "the field.".....Rev. S. Brate (a former pastor) with his wife and child is visiting here. We were glad to have him preach for us last Sunday.—CYRUS MENDENHALL, November 17th.

Brockport.—At a supper in the Christian Church at Newark on Friday evening last, by the society of "Willing Workers" for the new bell fund, about $33 clear was realized. The society now has money enough to purchase a new bell for the church, and one will be ordered very soon. We expect to hear its tones ringing out from the belfry by Christmas time.....Rev. L. Coffin, of Newark, supplied for J. W. Wilson at Marion last Sunday (the 15th).....The State Temperance Society of New York will hold its annual business meeting in the Christian Church of Newark next Saturday.....Mr. J. B. Brinkworth, son of the Rev. J. A. Brinkworth, of Saffron Walden, who has been successful in gaining several scholarships in connection with the Cambridge and Oxford universities, recently gained a scholarship in an open competition for all B. A.'s, at the University Hall, London. The award is known as Dr. Williams' trust, and is for a term of two years, at £50 per year. .....The new parsonage at Marion is progressing finely. .....At the late trustee meeting of the Ministerial Aid Society of the New York Western Christian Conference, D. W. Moore was elected president; J. W. Lawton, secretary; Wm. H. Chase, treasurer. The society has about $5 000.....The church at Lakeville has been repaired and greatly benefited and beautified during the latter part of the past summer. The house was newly shingled, painted, papered very nicely, and the seats all furnished with new cushions. Bro. Davis (pastor) and wife and the friends at Lakeville deserve praise for the good work they have done.—D. W. MOORE, November 17th.

Spring Water.—Many will be interested in hearing that our cause is reviving at Spring Water. One year ago the most sanguine had given up all hope, and it seemed that the final effort had been made. The saddest feature of the case was the apparent willingness of most of the church that it should die. The sheds were in ruins, and that furnished another good excuse for having no meetings. At this time Rev. J. W. Lawton was asked to come here, not so much because we thought he could help us as that some said, "We will never give up." He could only come once in two weeks, but said "with God's help he would do what he could." He began preaching in January, and from that time there has been a slow but steadily increasing advancement. The indifferent have become interested, the prejudiced friendly, and we can safely say Bro. Lawton has won a place in the hearts of all, no other has ever held. His preaching has been along the line of practical Christianity, and has moved the people to action, which is the true test of its value. We have just put up a new shed worth $175, and will soon have another of equal value. They are said to be the best in town. We thank God for the peace and harmony that prevails, the disposition to work, and more than all, that he put it in our brother's heart to come to our help in our time of greatest need. We believe we have reason to expect a grand revival here this winter, and we earnestly desire, not only that our own church may be blessed, but that there may be a general ingathering, and that everywhere men may be inquiring, "Lord, what wilt thou have me to do?"—S.

Westbury.—I became pastor of the church at this place April 1st, only 10 weeks after my first attempt to preach, and it seemed to me as though the outlook was not very flattering with one who had so little experience to lead. The fore part of the season was one of sorrow to the village. The pale horse and his rider came this way, and in a few months I had officiated at eight funerals. Our Sunday-school is interested in the study of God's Word, and last quarter the average attendance was 60 and the collections about $10. Children's Day was observed, and a grand time was enjoyed at the picnic held at Fair Haven. Our Society of Christian Endeavor flourishes, and has been the means of doing some good. We send greetings to our sister societies, and we would be very glad to exchange notes and topic cards with any that are disposed. The Ladies' Aid Society is no small factor. It is composed of intensely interested and energetic ladies, and it can not be other than a success. During the last year they raised something over $70. On the whole, we feel that we have great reasons to thank God for this manifold blessing to us. Our services are well attended, the spiritual interest on the increase, while peace and harmony reign among our members. By God's help we try to make the way plain to all, and practice what we preach, and this seems to be approved of God, for many that were cold have come back, and others who had never tasted that the Lord was good and gracious, are now personally acquainted with the Master. One by one sinners are coming into the sunshine of God's love.....Sunday evening, November 15th, I had the pleasure of extending fellowship to 11 members. It was a grand sight. On one side of the center aisle stood six, composed of three brothers with their wives, all in early life, while on the other side were two young ladies and three young men. Truly youth is the time to serve the Lord.—I. J. WILLMARTH.

PENNSYLVANIA.

Clearville.—October 4th I preached at Gapsville Church, after which I baptized two young converts; one a member of the M. E. Church, who wanted to be baptized, but would not be by any minister who did not believe in immersion. The other candidate was my only living daughter. Each was about 16 years of age. Oh, how it rejoiced my heart to see my child follow Jesus in baptism! Let all follow Christ in all things.—JOSEPH BARNEY.

MICHIGAN.

Portland.—We have just closed a very harmonious and profitable session of the Michigan Christian Conference at Belding. Attendance not large, but the work done was of the best. Ministers in attendance: E. Mudge, C. I. Dayo, E. M. Harris, P. L. Ryker, Flora Thompson, Jeannie M. Jones, D. E. Millard, Scott Thompson, M. W. Tuck, and S. McGeorge, and visiting pastors of the M. E., Baptist, and Disciple churches. .....Arrangements will probably be made to place Sister Jones in the field as a state evangelist for the next six months or longer. She is agent for the HERALD also. Preaching during conference by Sister Jones and Bros. Deyo, Ryker, Mudge, and Harris, in M. E. and Baptist pulpits by the last two.—D. E. MILLARD, November 17th.

INDIANA.

The editor had the pleasure of attending the dedication of the new Christian Church at Blountsville, Ind., on the second Sunday in October. The congregation was very large, not all getting in the house. Dr. D. A. Long had charge of the services; of course, that meant success. The first thing was lifting a debt of $442, which was knocked out in about an hour. Bro. Long then gave us one of his masterly sermons, which was well received by the large congregation. At the close of the sermon the Doctor formally dedicated the beautiful house to the worship of the one true God and his dear Son Jesus Christ. This was followed by prayer by Rev. O. S. Greene, and benediction by Rev. Wm. Terrell. Rev. S. M. Stone, pastor of the church, did everything he could to make the occasion pleasant for all, and well did he succeed. The following ministers not named heretofore were present: Revs. D. S. Davenport, J. P. Dykes, Edwin Burch, J. H. Gray, T. C. Sharp. Thus one by one the old houses of worship give way for the new, that are larger and better. This speaks of the signs of the times, that the Christian cause is moving forward from victory to victory. May we all be ready at the Master's call to move into the building not made with hands, eternal in the heavens.—*Randolph County Christian.*

Mellott.—The recent session of the Ministerial Association of the Western Indiana Christian Conference at Garfield was quite a success, but as usual some who should have been there had more important business elsewhere. During the executive session the following resolution was adopted: That the license of those ministers who fail to attend the associations be withheld, unless they adduce good and sufficient reasons for non-attendance. Now ye hosts, get ready to defeat the action of the executive committee at the annual conference.....Rev. A. J. Akers had three additions at his last service at Brown's Wonder, making six since conference. He will begin a series of meetings there January 10th, assisted by Rev. G. W. Draper. Revs. Trotter and Powell, of Darlington, had three accessions at Liberty. Bro. Trotter was called from the institute to that place for a funeral address. F. M. Click presided during the rest of the session. Rev. Nathan Quick preached at Kingsley's Chapel Wednesday night of institute. Rev. Henry Passage was sorely afflicted for a few days with acute neuralgia. The secretary of the annual conference, J. D. Thomas, has completed and published the minutes of the same. Retiring President J. T. Phillips' "valedictory" is truly a literary gem and shows loving tribute from a great, loving heart. He recently, at Evansville, received one and baptized eight converts. He has been called to assist Rev. J. Brown, of Merom, in a series of meetings at Sumner, Ill. Saturday evening, November 21st, he will deliver the dedicatory address of the new I. O. O. F. Hall at Cynthiana, Ind. He was to have preached the dedicatory sermon of the new Christian Church near Spencer, Ind., fifth Sunday in November, but the building went down in flames, a repetition of a former occurrence. Such news is very sad.—R. H. GOTT, November 16th.

ILLINOIS.

Newton.—I am now at Newton in my first revival meeting. I was agreeably surprised when I came yesterday. A new church belfry is nearly completed, and a new bell is ordered, which will soon be here. It is to be a good, large bell, and then we may ring out the glad tidings with our other sister churches. No words of praise need be spoken for the Newton Christian Church, but I do think that no people could be more sacrificing and loyal to the principles of the Christians.....At Trimble last Sunday one more united with the church. The ministerial institute meets there November 27th and 28th.....Bro. I. M. Hole is busily engaged in revival meetings, and is meeting with success.....I recently visited Elwood and Anderson. The work in general is progressing finely. May the Lord help us to be in earnest.—R. L. AMBER.

Winterrowd.—At my appointment at Winterrowd the first Sunday, I received four into the church, and on Monday we went to the water for baptism. We can say of a truth that God was with us. The Lord has blessed my labors here abundantly. Fifty-eight souls at this place have accepted the promise of Christ in the past year and the principles we profess. Last Sunday at Bethsaida we had one addition.....November 13th Emerson McCoy and Ida Holm were united in matrimony, both members of the Winterrowd Church. .....To-morrow I go to Hidalgo. They are building a new church house at that place. It will be a fine edifice when completed.....Bro. Pleasant Wade begins special service at Mt. Moriah next Sunday, and I will assist him during part of the week.....Bro. J. M. Plunkett has sent the conference minutes to the different churches to be sold at five cents each, and money returned. Brethren, let us respond.—I. M. HOLE, November 14th.

IOWA.

Le Grand.—The winter term of school will open December 1st. Our students are enjoying the comforts of the hot water system of heating. We are expecting a number of new students the next term. Our protracted meeting will begin soon after the term opens. Parents, pray that all the students may accept Christ.—D. M. HELFINSTINE.

KANSAS.

Haddam.—I have engaged with the Olive Bethel Church for the coming year. Two have been added to the church. When we commenced there less than one year ago there was but one HERALD taken; now there are six, and others will subscribe on my next visit. .....Elder T. C. Benson is preaching this year for the Burr Oak and Mt. Zion churches.....Elder Thornburg is looking after the church in Smith County.....Elder B. F. Randall has gone to Norton County to look after Elder L. Webb's old field of labor.....Elder Peter Bushong is preaching this year to the Nelson Church, this being his seventh year in succession with that church.....It may be of interest to many of the old friends of Elder Moses McDaniel to know that his daughter, Mary E. Woodward, wife of the Rev. G. H. Woodward, is living in Clyde, Kan., he being the pastor of the M. E. Church at that place. She is in very poor health.—J. G. MERRITT.

MISSOURI.

Voris.—I began meetings October 22d at Nodaway, Mo., and gave 19 sermons and organized a Christian Church of 10 members. Had a large attendance, and the result is a widespread reform. I baptized two. The light is shining on the community for good.—W. R. ADAMS, November 12th.

NEW YORK.

South Valley.—The Otsego and Delaware Counties' Quarterly just held with the Maryland Church was a very enjoyable, and, it is hoped, profitable one. We found the church in a revival spirit, earnestly working for Christ. There were 12 conversions before the quarterly began. Six more confessed Christ during the quarterly session, and let us hope that the spirit of work has only begun; that it may spread to every church in the bounds of the conference. The Maryland Church is unitedly obeying the Gospel; the result is as above stated. Bro. Wayman, the pastor, is a faithful undershepherd, and will do his part in feeding Christ's lambs. God bless him in his labors, was the prayer of the quarterly. There were 11 ministers and 22 delegates, besides several visitors in attendance. The preaching was all on the line of revival. A collection of $8 55 was given for foreign missions, and $11.67 for the missionary society fund of the New York Eastern Conference. The next session will be in February, 1892, at Hartwick.....Rev. Thos. Taylor, pastor at South Valley, has gone to Huntersland to assist Rev. D. P. Warner in revival work. Brethren and sisters, remember in your prayers the Maryland and Huntersland fields of labor.—J. M. LOVEJOY, Sec'y, November 16th.

ILLINOIS.

Farmer City.—Bro. Harris reports the closing of a successful quarter at Union Cemetery.....Bro Hodge reports the banner Sunday-school of the township at Eureka; also united in wedlock W. D. Hawkins and Laura M. Story (clerk of Eureka Church); also preached the funeral sermon of Milton Walds, of Newton.....Bros. Lawrence and Snyder are storming the works of Satan at Milmine. —G.W. DRAPER.

KANSAS.

Isabel.—The protracted meeting at this point is still going on, with three conversions and three additions to date. This is a united effort, myself and Bro. White, of the M. E. Church, conducting the meetings. We expect to organize a Christian Church here at Mt. Prairie Center. Our meetings are very spirited. We have just returned from conference, and ready for work again.—M. P. JULIAN, November 17th.

Lane.—Brethren of the Southeastern Kansas Christian Conference, your missionary, Elder J. S. Masters, reports hard at work, November 10th, near Coffeyville, at the Callock Church. Congregations good; church somewhat discouraged, but ready to work. Give him your most earnest prayers, that he may be successful in bringing many to the precious waters of life.....Elder A. Reed, at Lane, November 9th preached the funeral sermon of Father Jesse Holloway, and on the 7th aided in the burial of a devoted veteran of the cross, 82 years of age, and for the last nine years a patient sufferer, confined to his bed, devoid of sight, and hard of hearing; but, during all his sufferings, was trustful, leaving a host of witnesses to the power of God's grace as all-sufficient in every vicissitude of life. November 15th he was at Mt. Pleasant Church, Coffey County, and baptized one.—E. ROBERDS.

WISCONSIN.

Oshkosh.—I am glad in being able to say that after nearly two months' rest and travel, I am much recuperated in health, and hold myself in readiness to engage in evangelistic or pastoral work as the way may open. My address at the present is No. 31 Elm Street, Oshkosh, Wisconsin. I have enjoyed much pleasure in visiting among old friends and acquaintances of twenty and twenty-five years ago, but find that many have passed away, and time has wrought many changes both in the people and places. Never did I proclaim the Gospel with more real satisfaction than to the people of Lodi, Columbia County, this state, where I began my ministry thirty-one years ago. By request I occupied the pulpit of the Baptist Church there both morning and evening, November 8th, and on the evening of the 15th gave an address to the Y. P. S. C. E. I hope soon again to be in the vineyard.—J. A. YOUNG, November 20th.

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Church Notices.

The next quarterly meeting of the Northern Wisconsin Christian Conference will meet with the First Christian Church in Muckwa, Waupaca County, Wisconsin, December 11, 1891, at lamplighting. WM. STEWART.

The York and Cumberland Christian Conference will hold a quarterly session with the Christian Church at Ogunquit, Maine, commencing Friday, December 11, 1891, at 2 o'clock P. M. A meeting of worship will be held over the following Sunday.

D. MOULTON, Sec'y.

By request of Christian Church at Franklin, N. H., the Merrimack Christian Conference will hold a session of religious meetings with said church, commencing Thursday evening, December 10th, and continuing through the remainder of the week and over the following Sabbath. W. S. MORRILL, Sec'y M. C. C.
South Danbury, N. H.

The thirteenth annual session of the Montgomery, Schoharie, and Schenectady Counties Christian Quarterly Conference will convene with the church at Richmondville, Friday evening, November 27th, and continue over Sunday. All the churches in the quarterly are urged to be represented by their pastor and delegates. Others, also, are invited from neighboring quarterlies to be present and take part in the exercises.

SEYMOUR HUBBS, Sec'y.

There will be a called session of the Northwestern Indiana Christian Conference, to meet with the Pipe Creek Christian Church, three miles south of New Waverly, on Saturday, November 28, 1891 at 10:30 A. M. There is very important and urgent business to be transacted, and all ministers of the conference are requested to be present, and the churches are requested to send at least one delegate from each church. There will be conveyances on Saturday morning at New Waverly, on the Wabash R. R., to meet all ministers and delegates who come. Those who may wish to come on Friday on account of connection of the trains, will please notify the secretary at New Waverly in time, and ample provision will be made for entertainment.

S. MCNEELY, Pres't.
A. L. WEST, Sec'y.

The first Ministerial Institute of the Southern Wabash Illinois Christian Conference will convene with the Christian Church at Trimble, Crawford County, Illinois, November 27th and 28th, with the following program: 1 Opening address by R. L. Amber, pastor; 2. Define kingdom spoken of in Matt 8: 11, 12, J. M. Plunkett; 3. I. Cor. 3: 13-16, What day shall declare it? What the destroying fire? what the saving fire? J. M. Brown; 4. Paper, What are Duties of the Church Members Toward the Sunday school? Dr. Hoskinson; 5. Recitation, Tell Trimble; 6. Recitation, Lucilla Hoskinson; 7. The Sunday-school—What is It? What is it Designed to Accomplish? J. M. Carmean; 8. The resurrection (Rev. 20: 5 6)—What is it and When Does it Take Place? J. A. Tracy; 9 The New Birth, Thomas Wade; 10. For Whom is the Sunday-school? I. M. Hole; 11. A paper, Co operation in Christian Work, Geo. Wilson; 12 Recitation, Lizzie Trimble; 13. Recitation, Annie Acord; 14. The Design and Needs of Sunday-school County and Township Conventions, Wm. Wilson; 15. Example of Prayer (Matt. 6: 9, 13), Pleasant Wade; 16. Where are You Going to Spend Eternity? H. D. Catt; 17 What is Bible Authority for Saying, Christian is Our Test of Fellowship? M. V. Hathaway Song services by the Trimble choir. Devotional services will be announced by the president from time to time. There is a general invitation to all. Hope that members who are assigned duty will be on hand at commencement.

M. V. HATHAWAY, Pres't.
J. M. PLUNKETT, Sec'y.

The next session of the Northwestern Ohio Christian Quarterly Conference will meet with the Curistian Church at Spencerville, Ohio, December 1, 1891, at 10 A. M. Sermon Monday evening before, by Rev. Harry Lott.

PROGRAM.

1. Address by pastor, Rev. G. R Mell; 2 Response by president. John Akerman; 3. Sunday-school work: I. The Church and Sunday-school, are they one or two? by Rev. G. R. Mell; II. The duty of church members to the Sunday-school, by Rev. A. Noffsinger; III. The pastor's relation to Sunday-school, by Rev. G. B. Garner; IV. The moral effect of a working Sunday school on society, by Rev. C. J. Hance; 4. Does the Bible meet man's moral and spiritual needs? if so, in what way? opened by Rev. G W. Foltz, followed by Rev. T. Hesson; 5. The relation that the pulpit should sustain to the political world opened by Rev. Harry Thompson, followed by Rev. W. N. Deck; 6. What are we to understand by Bible consecration? opened by Rev. R. Place, followed by Rev. J. M. Chapman; 7. The management of church property, by Rev. D. Lepley; 8. Sermon, by Rev. J. N. Steffanni; 9. The indwelling Christ: how manifested? opened by Rev. S. E. Smith, followed by Rev. L. Jenkins; 10. The conflicts of a Christian life: how met? opened by Rev. J. M. Shane, followed by Rev. G. H. Hindbaugh; 11. Why should we reverence the Bible, and how can we secure such reverence? opened by Rev. N S. McCloud, followed by Rev. Maggie Gillespie; 12. Missionary work: I. Home field, by Rev. W. C. Rimer; II. Our obligations to other nations, by Rev L. Gander; III. How to meet our obligations to those who have not Gospel, by Rev. G. L. Griffith; 13. The pastor's helps, and how to use them, opened by Rev. D. Lobaugh, followed by Rev. J. F. Tingle; 14. The way of peace, opened by Rev. G. H. Rigle, followed by Rev. Wm. Wooly; 15. Special revival work: I. The modern revival: Is it the work of the Lord or of human agencies? by Rev. A. Leonard; II. The best plan for conducting a successful revival, by Rev. G. W. Long; 16. The power of a Christian life, opened by Rev. H. Layman, followed by Rev. J. H. Rodgers; 17. Sermon, text, Matt. 25: 8, by Rev. L. English. Rev. C. E. Luck is expected to deliver a lecture on his travels to Europe during the conference. Let us have a general turnout of the conference members, as there will be some business of importance to attend to.

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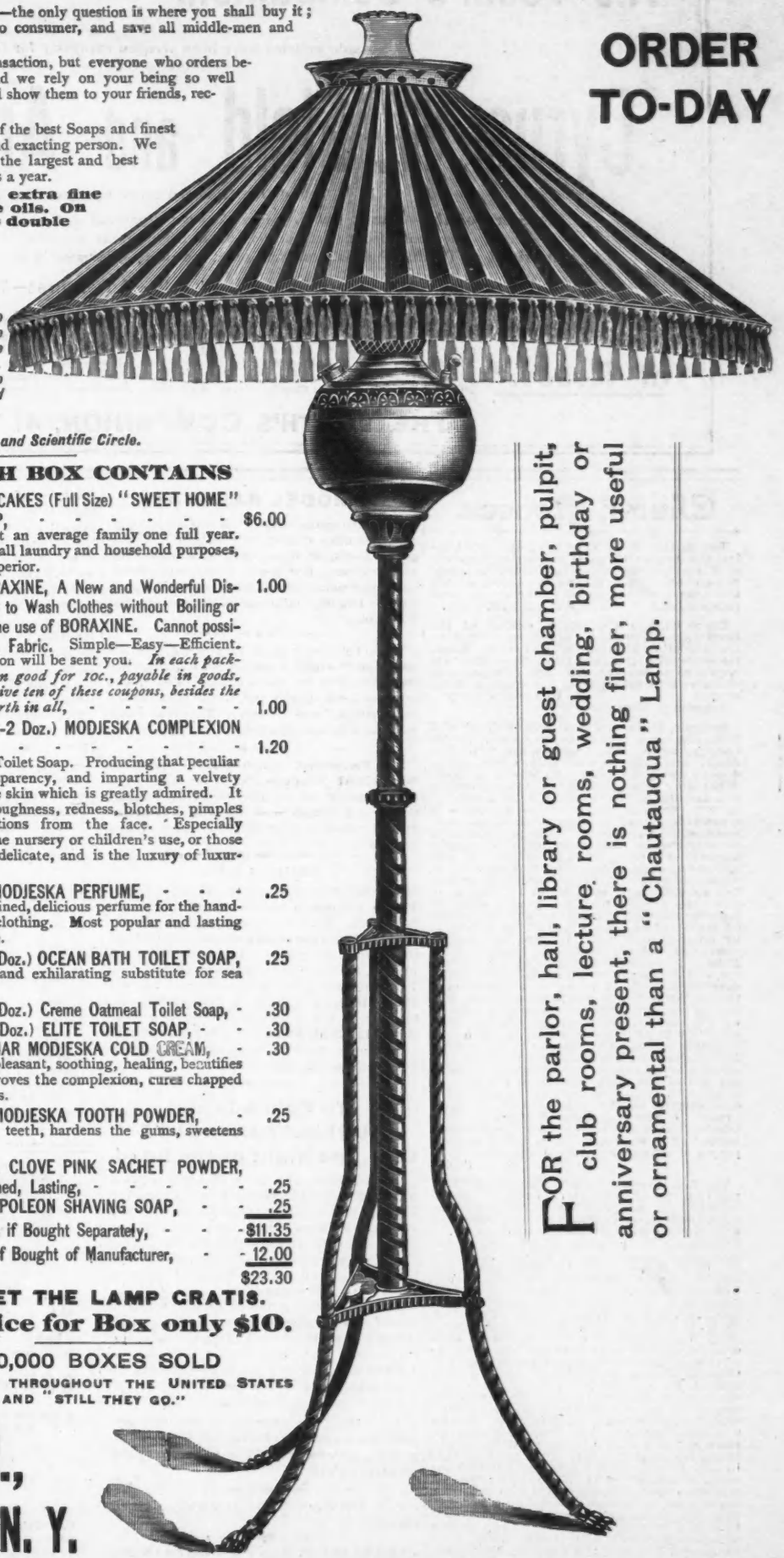

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Church Notices.

The eastern division of the New York Central Conference will meet in quarterly session at Plainville, commencing Friday evening, November 27, 1891. May each church within the bounds of the eastern division be well represented. I. J. WILLMARTH, Sec'y.

There will be a quarterly session of the Rockingham Christian Conference held with the Christian Church in Haverhill, Mass., December 15th, 16th, and 17th. Each church is requested to send at least one delegate who will give a verbal report of the progress of the church. W. B. FLANDERS, Sec'y.

Amesbury, Mass.

Program of the first Quarterly or Ministerial Institute to be held at Dallas Center, Dallas County, Iowa, November 29, 1891: 1. The devil: His origin, personality, office, where does he dwell? by Elder O E. Brown. 2. Hell, What is it? where located? what is the saving and destroying fire? by Elder Jehu Lamb. 3. In what did the sin of the Jews consist in crucifying Jesus? by Elder P. A. Mayo. 4. Is feetwashing a church ordinance, and should it be practiced in connection with the Lord's Supper? by Elder Stancil Moffit. 5. Are sprinkling and pouring valid baptisms? If so, by whom were they taught and practiced in the apostolic age? by Elder C. H. Young. 6. The evils arising from fostering a spirit of jealousy among the ministry, and the effects of fault-finding among and of the ministry, by Elder J. L. Towner. 7. Were the apostles converted before the day of Pentecost? by Elder J. D. Debusk. 8. What death did Adam die, and why and how did it affect the human race? by Elder M. B. Miller. 9. The relation of the Christian to the temperance cause, and how to best bring about temperance reform, by Wm. Emley. 10. What is Christian character? by Elder D. W. Shacklee. 11. Define the kingdom spoken of in Matt. 8: 11, 12, by Elder J. O. Elwell. 12. The Holy Spirit: Its origin, office, is it a person or an influence? What is the gift of the Holy Spirit? by Elder J. H. Creger. 13. Define the soul. Is the doctrine of soul-sleeping taught in the Bible? by R. A Creger; 14. Repentance and conversion: The Gospel order; is water baptism a necessary factor? by A. R. Creger. 15. Will God hear the prayer of a sinner? by Rev. John Reed.

P. Z.

The first Quarterly Conference and Ministerial Institute of the Eastern Indiana Conference will convene with the church at Blountsville, Indiana, on Thursday evening before the fifth Sunday in November, at 7 o'clock. The following is the program as arranged by the committee: Is the right of private judgment bounded? if so, by what? T. Addington; The inspiration of Christian hope, by John Byrkit; The signs of the times, from a religious standpoint, by F. Stovenour; The humility taught by Christ, by S. M. Stone; Character as a test, by W. H. Tate; Character being the test, what is Christian character? by J. P. Dykes: How can the spirit of unity between the churches of this conference be strengthened? by O. S. Greene; The effect of alcohol on the human system, by A. B. Ballard; Is it right to open churches for any other purpose than religious service? if so, for what? by E. Burch; Necessity of Gospel energy, N. M. Heikus; Should a minister baptize in any other mode than immersion? by M. S. Wolf; By what means can the spirituality of the churches be sustained? by Ida Morris; What must be done for our weak churches? by G. W. Johnson; Should ministers licenses be continued who neglect to take up the collections called for by the A. C. C. or local conference? if so, on what ground? by J. R. Cortner; What excuse, if any, should ministers give for not supporting our religious literature? T. A. Spitzer; The New Testament teaching of reconciliation, by J. H. Gray; Ministerial education: its uses and abuses, by J. Jacobs. Subjects previously assigned and not presented will be called before this program is taken up. Saturday evening session will be given to missionary work under the control of the Woman's Missionary Board of the conference in connection with the missionary secretary, Rev. J. G. Bishop.

J. R. CORTNER,
S. LONG,
O. S. GREENE,
Committee.

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A series of articles will be published in *The Youth's Companion* for 1892 on railroad life and adventure. They are to be by famous Railroad men who have worked their way up from the ranks. Success in Railroad life is explained by the Superintendent of the New York Central. A thrilling narrative, "Asleep at His Post," is told by the former Superintendent of the Michigan Central. An Old Brakeman contributes a number of rollicking and pathetic Roundhouse stories, with humorous character sketches.

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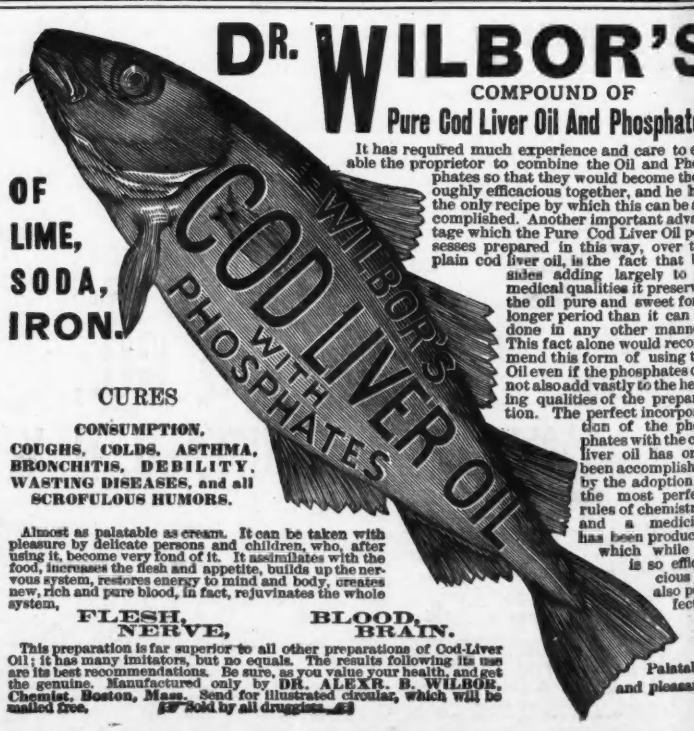

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